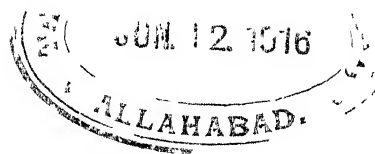


Pali Text Society.

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Journal



OF THE

PALI TEXT SOCIETY.

1885.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,  
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BY HENRY FROWDE,

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# PĀLI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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(With power to add workers to their number )

---

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

# REPORT

OF THE

## PÂLI TEXT SOCIETY FOR 1885.

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THE Pâli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the

1. The Cha-kesa-dhâtu-vamsa, edited by Prof. Minayell
2. The Sandesa-Kathâ, edited by Professor Minayell
3. The Udâna, edited by Dr. Steinthal
4. The Dhamma-Sangam, edited by Dr. Muller
5. The Anguttara (Nipâtas 1-3), edited by Dr. Morris

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Sataka, but Mr Bendall was not able to get it ready in time for publication in this year's Journal

The full list of work already accomplished is therefore

- |    |                                      |                              |
|----|--------------------------------------|------------------------------|
| 1  | Anguttara, Pt I.                     | edited by Dr Morris, 1882    |
| 2  | Abhidhammatha-sangaha „ „            | Dr Rhys Davids, 1884         |
| 3  | Āyāma Sutta „ „                      | Prof Jacobi, 1882.           |
| 4  | Kuddha-and Mūla-sikkhā „ „           | Dr E Muller, 1883            |
| 5  | Cariyā-pitaka „ „                    | Dr Morris, 1882.             |
| 6  | Tela-katāha-gāthā „ „                | Gooneratne Mudaluar,<br>1884 |
| 7  | Thera-gāthā „ „                      | Prof Oldenberg, 1883         |
| 8  | Therī-gāthā „ „                      | Prof Pischel, 1883           |
| 9  | Dāthā-vansa „ „                      | Dr Rhys Davids, 1884         |
| 10 | Pāli-āyama „ „                       | M Léon Feer, 1884.           |
| 11 | Puggala-Paññatti „ „                 | Dr Morris, 1883.             |
| 12 | Buddha-vamsa „ „                     | Dr Morris, 1882.             |
| 13 | Sagātha-vagga of the<br>Samyutta „ „ | M Léon Feer, 1884            |
| 14 | Sutta-nipāta (Pt I Text) „ „         | Prof Fausboll, 1884.         |
| 15 | Cha-kesa-dhātu-vamsa „ „             | Prof Minayeff, 1885.         |
| 16 | Sandesa-kathā „ „                    | Prof Minayeff, 1885.         |
| 17 | Udāna „ „                            | Dr Steinthal, 1885           |
| 18 | Dhamma-sangani „ „                   | Dr Muller, 1885              |
| 19 | Anguttara (Nipātas 1-3) „ „          | Dr Morris, 1885.             |

Next year we shall issue probably all, certainly most of the following

- |   |                            |                                    |
|---|----------------------------|------------------------------------|
| 1 | Pajjamudhu                 | edited by E R Gooneratne, Esq      |
| 2 | Anuruddha Sataka „ „       | Mr. Bendall.                       |
| 3 | Vimāna-vatthu „ „          | E R Gooneratne, Esq                |
| 4 | Peta-vatthu „ „            | Prof Minayeff.                     |
| 5 | { Dīgha Nikāya and         | „ „ Prof Rhys Davids and           |
| 6 | { Sumangala Vilāsinī „ „   | Prof Carpenter (Part<br>1 of each) |
| 7 | Sutta Nipāta, Part II. „ „ | Prof Fausboll.                     |

vamsa, so that the works in progress including the above seven, are

|    |                                 |  |
|----|---------------------------------|--|
| 1  | Dîgha Nikâya,                   | to be edited by Prof Rhys Davids and<br>Prof Estlin Carpenter. |
| 2  | Sumangala Vilâsinî              | „ „ Prof Rhys Davids and<br>Prof Estlin Carpenter.             |
| 3  | Samyutta Nikâya,<br>Part II     | „ „ M Léon Feer  |
| 4  | Anguttara Nikâya,<br>Part II    | „ „ Dr Morris  |
| 5  | Peta-vatthu                     | „ „ Prof Minayeff  |
| 6  | Vimâna-vatthu                   | „ „ E R Gooneratne,<br>Mudaliyar                               |
| 7  | Dhammapada                      | „ „ Prof Fausboll  |
| 8  | Sutta Nipâta, Part<br>II        | „ „ Prof Fausboll  |
| 9  | Khuddaka Pâṭha                  | „ „ Prof Rhys Davids   |
| 10 | Iti-vuttaka                     | „ „ Prof Windisch  |
| 11 | Apadâna                         | „ „ Dr Grünwedel   |
| 12 | Niddesa                         | „ „ Prof Bloomfield  |
| 13 | Visuddhi Magga                  | „ „ Prof Lanman  |
| 14 | Mahâvamsa                       | „ „ Dr Steinthal   |
| 15 | Itthavanagalla-<br>vihâra-vamsa | „ „ Prof. Rhys Davids  |
| 16 | Netti Pakarana                  | „ „ Prof Rhys Davids   |
| 17 | Anuuddha Sataka                 | „ „ Mr. Bendall  |
| 18 | Sâsana-vamsa                    | „ „ Prof Minayeff  |
| 19 | Saddhimopâṃsâ                   | „ „ Dr Morris  |
| 20 | Bodhi-vamsa                     | „ „ Prof Rhys Davids   |
| 21 | Pajjamudhu                      | „ „ E R Gooneratne,<br>Mudaliyar                               |

It will be seen that this list grows in spite of all the work we have already accomplished

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâi, the following

- 1 Visuddha Maṅga
- 2 Nettippakarana
- 3 Bodhi-vamsa
- 4 Dhammapadam-Atthakathâ, presented by D. Ferguson, Esq. of the "Ceylon Observer"
- 5 Patisaṃbhūta
- 6 Apadana
- 7 Dhammasaṃgāmi.
- 8 Sumaṅgala-Vilasinī
- 9 Samyutta-Nikaya
- 10 Paṭiṣaḍḍhi
- 11 Peta-satthi and Commentary

The MSS we especially want now are

- Nettipakarana
- Niddesa (with Atthakatha)
- Patisaṃbhūta (with Atthakathâ).
- Bodhi-vamsa
- Udāṭṭha-vamsa
- Vinaya-sūtra
- Dhammapadam-Atthakathâ
- Paramattha-dipani
- Madhvattha-vilasini
- Atthasālini.
- Samantodāyini
- Itivuttika-Atthakatha
- Saṃvāsa-vamso

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahāvastu is just ready for publication. The edition of the Divya Avadāna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again

T. W. RHYS DAVIDS.

PĀLI MSS.  
IN THE  
BROWN UNIVERSITY LIBRARY  
AT PROVIDENCE, R I, U S  
BY HENRY C WARREN

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These MSS were given to the library by the Rev Dr J. N Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works "Elementary Handbook of the Shan Language," Rangoon, 1880, "Grammatical Sketch of the Kakhien Language," published by the Royal Asiatic Society in July, 1880, "A Shan and English Dictionary," Rangoon, 1881, and he has recently completed the translation of the Bible into the Shan language

Unless otherwise stated, the MSS of the following list are on palm-leaves and in Burmese writing Nos 6, 7, 12 and 22 were given by Dr Cushing in 1874, the others in 1881

VINAYA-PITAKA

1. *Sutta-Vibhanga* First Part. 153 leaves (ka-do), 11 lines a page Sakkarâj 1237.
2. *Sutta-Vibhanga* Second Part The Bhikkhunî-Vibhanga is not given. 106 leaves (dau-phe), 11 lines. Sakkarâj 1237.

3 *Mahāvagga* 225 leaves (ka-dho), 10 lines. Sakkarāj 1237.

4 *Cūlavagga* 226 leaves (dhi-a, but nu is omitted in the numbering, though the text is without break), 10 lines. Sakkarāj 1238.

5 *Parivārapāṭha* 158 leaves (ka-dha), 10 lines. Sakkarāj 1237.

6 Contains two works

a *Paṇḍita-pāṭha* 151 leaves (ka-de); 9 lines. Sakkarāj 1213.

b Some mixed Pāli and Burmese, apparently on the dhūtangas 34 leaves (dai-tu), 9 lines. Sakkarāj 1213.

7. *Kammaṇḍa* Chapters I. and IV in copper plates (na-nau), 6 lines. Square Pāli writing.

#### SUTTA-PITAKA-COMMENTARIES

8 First part of the *Samantapāsādikā* commentary on the *Silakkhandha* of the *Digha-nikāya*. 111 leaves (ka-da), 10 lines. Sakkarāj 1231.

9 Second part of the *Samantapāsādikā*, being the commentary on the *Mahāvagga* of the *Digha-nikāya*. 182 leaves (ka-tā), 10 lines. Sakkarāj 1231.

10 Third part of the *Samantapāsādikā*, or commentary on the *Pāṭikavagga* of the *Digha-nikāya*. 129 leaves (ka-tau, but tau is for to), 9 lines. No date.

#### ABHIDHAMMA-PITAKA.

11 *Dhammasaṅgani*. 154 leaves (ka-dau); 9 lines. Sakkarāj 1242.

12 Another copy of the *Dhammasaṅgani*. 188 leaves (ka-to, but leaf na is missing), 8 lines. [Sakkarāj] 1203.

13 *Vibhaṅga*. 229 leaves (ka-nā, but two leaves are marked khai), 9 lines. No date.

14. *Kathāvatthu* 220 leaves (jhi-rū); 9 lines. Sakkarāj 1242.

15 *Pugga'apaññatti* 46 leaves (u-jhā); 9 lines.



3 *Mahâragga* 225 leaves (ka-dho); 10 lines. Sakkarâj 1237

4 *Cûlaragga* 226 leaves (dhi-a, but nu is omitted in the numbering, though the text is without break), 10 lines Sakkarâj 1238.

5 *Parârapâtha* 158 leaves (ka-dhâ), 10 lines Sakkarâj 1237

6 Contains two works.

a. *Parârapâtha* 151 leaves (ka-de), 9 lines Sakkarâj 1213

b Some mixed Pâli and Burmese, apparently on the dhâtangas 34 leaves (da-tu), 9 lines Sakkarâj 1225.

7. *Kammaâra* Chapters I. and IV 10 copper plates (na-nau), 6 lines Square Pâli writing

#### SUTTA-PITAKA-COMMENTARIES.

8 First part of the *Samangalâlasinî*, comprising the commentary on the Silakkhandha of the D'ghamkâya 115 leaves (ka-da), 10 lines Sakkarâj 1231

9 Second part of the *Samangalâlasinî*, being the commentary on the Mahâvagga of the Dighamkâya 182 leaves (ka-tâ); 10 lines. Sakkarâj 1231

10 Third part of the *Samangalâlasinî*, or commentary on the Pâtikavagga of the Dighamkâya. 129 leaves (ka-tau, but tau is for to), 9 lines. No date

#### ABHIDHAMMA-PITAKA

11 *Dhammasaṅgari* 151 leaves (ka-dau), 9 lines. Sakkarâj 1242.

12 Another copy of the *Dhammasaṅgari* 188 leaves (ka-to, but leaf na is missing); 8 lines [Sakkarâj] 1203

13. *Vibhanga* 229 leaves (ka-nâ, but two leaves are marked khai), 9 lines. No date

14. *Kathâratthu* 220 leaves (jhi-rû), 9 lines. Sakkarâj 1242.

15. *Pugga'apaññatti* 46 leaves (i u-jhâ); 9 lines.

16 *Dhātukathā* 52 leaves (ka-nî) ; 9 lines

17 *Yamala* to the end of the *Dhammayamaka* 299 leaves (ka-mâh, but one leaf answers for both jam and jâh) , 9 lines Sakkarâj 1211

18 *D . . .* 204 leaves (ka-da, but there is no leaf jho) , 10 lines Sakkarâj 1209

19 *Tikkapattthāna* 390 leaves (ka-aû . One leaf has the double mark jau and jam But aû is not the last leaf. After aû we have another leaf, unnumbered, on which the work comes to an end Furthermore, there is a leaf lost between this leaf and leaf aû) ; 9 lines Sakkarâj 122- No digit is given

20 A fragment of the *Tikkapattthāna* 291 leaves (da-ghyî) , 8 lines Sakkarâj 1172 The leaves measure  $21\frac{3}{4} \times 2\frac{1}{2}$  inches, while the leaves of the other palm-leaf MSS of this collection are only from 18-19 $\frac{1}{2}$  inches, being all of them (as far as the dating shows) more modern Their width is also commonly less Dr Cushing says that the part of this MS which is missing was stolen from the kyoung or monastery where it was kept Our fragment properly begins with leaf dâ, but in the midst of a word Hence the *raison d'être* for leaf dâ, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand And yet though leaf dâ is headed with Namô, etc , the text begins abruptly, that is, not at the head of a section or subsection But on the sixth line we come to such a division It says (I copy the blunders also) , pañhāvāssapaccanīyānulomanīthitā || || kusalattīpamīthitā Leaf ghyî is also not a part of our fragment The MS comes to an end on ghyâ , but the date is on ghyî

21 *T . . .* from beginning to pañhāvārassa anulomagananā nīthitā 90 leaves (ka-jû) , 9 lines This MS was written at the order of Dr Cushing to complete MS. 20. But if we compare these two MSS with No 19, we shall find that our present MS goes only to leaf chî of MS 19, while 20 begins at leaf tî One or two other MSS also of this collection are copies made at the order of Dr Cushing , probably No 11, and perhaps Nos 13-15

## GRAMMAR.

22 *Kaccâyana's Grammar.* 95 leaves. This is one of the MSS from which the late Rev Dr Francis Mason, a Baptist missionary, compiled his published Pâli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pâlie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namo, etc. Apparently only the five parts composed of leaves ge-chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five, but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorism, but not their expositions. 8 lines. Sakkarâj 121. No digit is given.

Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarâj

Leaves khe-gha contains the Nâmakappa. 8 lines. Sakkarâj 1194.

Leaves gi-gam, the Kârikakappa. 8 lines. Sakkarâj 1194.

Leaves ge-ghâ the Samâsakappa. 8 lines. Sakkarâj 1183.

Leaves ghi-ghâh the Taddhatakappa. 8 lines. [Sakkarâj] 1183 in margin.

Leaves na-nau the Âkhyâtakappa. 8 lines. [Sakkarâj] 1183.

Leaves naṃ-cai the Kibbidhânakappa. 8 lines. [Sakkarâj] 1183.

Leaves co-chû the Unâdikappa. 8 lines. [Sakkarâj] 1183.

Leaves chû-cham are written in Burmese. 9 lines. No date.

THE

## CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St Petersburg

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M<sup>1</sup> is a collection of short historical works in Pâli, and has the following colophon —

kesadhâtuvamso gandho ၵုသထဝသမ္ဘဝိသကံ |  
 yo mayâ likhito tena paññavâ homi 'nâgate ||  
 saddhâdhanam sîladhanam hirî-otappiya(m) dhanam |  
 satidhanañ ca câgo ca paññâ me sattamam dhanam ||  
 imehi sattadhanehi sampanno ca bhavâm' aham |  
 icchitabbam phalam mayham yjhatu punno candimâ ||  
 ratanam devavâṇam bhonto tesam karom' aham |  
 sahasânâṃ hi tam geham indrabrahmâhi pûjitaṃ ||

Our text occupies seven leaves, thâh—dû

M<sup>2</sup> is another copy, said to be made from an old copy, of the same collection, but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammā ambuddhasa

Buddhañ ca dhammañ ca ganam namitvā,<sup>1</sup>  
aggam visuddham janapuññakhattam |  
chakesadhātūnam ca thūpavamsam  
vakkhām' aham sāsanaavadghanaya ||

Ekasmin kṛtā samaye ambhākam Bhagava Rājapūṭhe v  
ratī Veluvane Kalandakamvape Tatrāpi kho bhā  
catunnam parisānam dhammam desesi ādikalyāṇaṁ ma  
kalyāṇam pūjyaṁ bhūṭavācīṇaṁ sattham sabbañjeyam ko  
paripunnam tena kho pana samayena Anuruddho So  
Padumuttaro Guṇasāgaro Āṇapandito Revato'ti cha ki  
savā ekae chandā<sup>2</sup> hutvā yena bhagava ten' upasamkamet  
upasamkamitvā bhagavantam abhivadetsa ekamantam  
dimasu ekamantam nisinnā kho te khina āva bhul  
bhūṭagayam am etad avocum na hi bhante bhagavata<sup>3</sup> .  
tīm sapāramiyo pūrentena ekadesasattahitatttham pūritā  
kho sabbasattahitatttham kattukamena pūritā ye keci bh  
sattā āsammattā tesam tava dassanena ubhayattthā siddh  
c' aññe sattā dūratthā honti tesam utthāya bhūṭavato  
rapatibuddham pūjenīya dññim thapetabbam mal  
muddassa pana bhante ayidhūre ekasmin paccantadesa  
janā vasantī tesam anukampāya pūjeyyāmi datum va  
utha kho bhagavā tesam vacanam sutvā mahakarū  
samussāhitaertto hutvā janapadavāsīnam hitakāmanat  
dakkhīnena hatthena sīsam parāmasi sīsam parama  
hemavannaramasihi<sup>4</sup> vijotamānā cha kesā bhagavato h

<sup>1</sup> M<sup>2</sup>, namitvāna

<sup>2</sup> M<sup>1</sup> 'nūsum', M<sup>2</sup> 'nūsu.

<sup>3</sup> M<sup>1</sup>, 'somu'.

<sup>4</sup> M<sup>1</sup>, 'ma

<sup>5</sup> M<sup>2</sup>, 'va

laggimsu. atha kho bhagavā tesam channam arahantānam  
adāsi te pi kho tutthamānahatthā attano sirasā 'va sampa-  
ticchimsu tadā āyasmā Ānando bhagavantam pucchi kim  
bhante tasmim janapade sattānam antarāyo bhagavato dhā-  
tuyo nissāya bhavissatīti

na passāmi Ânanda tasmim janapade sattānam parihānim  
vuddhim eva passāmīti āha mama paṇinibbānato hi Ânanda  
pañca vassasahassāni mama sāsanaṃ patitthitaṃ bhaviṣṣati me  
cha kesadhātuyo pañcasatādhikadvisahassavassāni rakkhītā<sup>1</sup>  
bhaviṣṣanti tato param , ^ ^ ^ ^ ^ , bhaviṣṣati ekekam  
cetiyaṃ mālāvatī baliyāyāsi<sup>2</sup> bhaviṣṣatīti byākāsi

tato âyasmâ Anuruddho bhagavantam vanditvâ padakkhi-  
nam katvâ pakkâmi te pi khinâsavâ kese labhivâ bhaga-  
vantam vanditvâ Anuruddhena saddhim pakkamimsu pakka-  
mitvâ pana âkâse abbhuggantvâ tasmim yeva paccantadesse  
otaritvâ tatth'ekarattim vasitvâ . . . , sarîi-  
patijagganam katvâ tato gâmam pindâya pavasitvâ yathâ  
laddham âharam yeva paribhuñjimsu tato sabbe pi khinâ-  
savâ dakkhinadisâbhâgena gantvâ sâkhañkuravanasamchan-  
nam arunasadisavannam ramaniyabhûmibhâgam disvâ  
tuttarîitvâ hutvâ imasmim thâne phâsukam imasmim ekam  
kesadhâtum nidahitum vattatitî atha kho etad aho si katham  
âvuso idha dhâtudâyako<sup>3</sup> laddho amhehitî. tadâ Anuruddho  
añjalim paggahe tvâ adhîttvâ nam karonto imam gâtham âha

pānam dhanam ca<sup>4</sup> sakam puttadāram  
pubbe tayā<sup>5</sup> dinnam anapparūpam |  
ten' eva laddham yadī bodhiññānam  
pātetv<sup>6</sup> ajj' imasmim su upatthakāyo<sup>7</sup> °ti ||

tam khaṇāṇ ñeva Sakkassa paṇḍukambalasīlāsanaṃ unḥā-  
 kāraṃ dassesi Sakko devarājā āvajjettvā taṃ kāraṇaṃ űatvā  
 lābhā vata me suladdhā vata me yo 'haṃ evaṃ mahānubhā-  
 vāya dāyakaṃ uḥhitāya jīṇavarakesadhātuyā dāyakaḥ bhāvo

<sup>1</sup> M<sup>1</sup> dukkhitā

3 M<sup>1</sup> °pâsako

5 M<sup>1</sup> tassâ

7 M<sup>1</sup> °tthâ ho 'ti

2 M<sup>2</sup> °ddhiyam

 $4 M^1 v \hat{a}$ 

6 M<sup>o</sup> yotajji<sup>o</sup>

ciram ev' idha titthatu thûpavaram  
 yadi tvam munino sirato 'va bhavam |  
 janakâyam imam patipâtû sadâ  
 tava tejavarena jina<sup>1</sup> ojago ||

iti vatvâ tutthacitto hutvâ cetiyam padakkkhinam katvâ  
 pañcapatitthitena vanditvâ pakkâmi

Sakkathûpavamso nitthito

tassâvidûre dakkhinadisâbhâge tigâvutnantaram maggam  
 gantvâ sabbe<sup>2</sup> cha khinâsavâ nânâvidhavâlukarâsipaṛikinnam  
 paramaiamanîyam kelâsapabbatasannibham rukkhatinapâsâ-  
 nasakkharakathalarahitam katasudhâkammam iv' anganam  
 sakalajanamanîyam<sup>3</sup> ekam thânam disvâ cintayimsu  
 sappâ am idam kho âvuso thânam imasmim ekam kesadhâ-  
 tum amhehi thapetabban 'ti atha kho âyasmâ Sobhito imassa  
 dhâtussa dâyakapaṇṇesane mama bhâro 'ti vatvâ ekamsam  
 uttarâsangam karitvâ jânumandalam pathaviyam nidhâya  
 añjalim paggavha jînadhâtuvaram vanditvâ patthanam  
 karonto imam gâtham âha

dâyako patipâtû<sup>4</sup> ajja tejasâ tava nâyaka |  
 sabbasattahitatthâya idha thassati ce dipam<sup>5</sup> ||

icc evam paramanipaccakâram katvâ patthanam karontassa  
 eva valâhakagabbhato Pajjunno nâma devaputto mahantehi  
 parivârehi parivuto nânâvidham . . . ? . . . alam-  
 \*kâram alamkâritvâ sakavimânato oṇuyha tassa purato pâtura-  
 hosi atha kho âyasmâ Sobhito tam disvâ upâsaka tvam ulârâ-  
 nubhâvo angirasassa apatimassa bhagavato dhâtudâyako hobhîti  
 âha Pajjunno mahârâjâ pi tam<sup>6</sup> vacanam sutvâ sâdhu  
 bhante aham eva tassa dâyako bhaveyyan 'ti vatvâ tena hi  
 tvam upâsaka thûpassa bandhanatthânam vicâiehitî<sup>7</sup> âha  
 tasmim khane Pajjunno mahârâjâ iddhijâ ekam âvâtam

<sup>1</sup> M<sup>1</sup> jâna

<sup>4</sup> M<sup>2</sup> patidât' ajja

<sup>6</sup> M<sup>2</sup> pîtu

<sup>2</sup> M<sup>1</sup> om

<sup>5</sup> M<sup>1</sup> iddham

<sup>7</sup> M<sup>1</sup> vidharâhîti

<sup>3</sup> M<sup>1</sup> ojala°

ce varam

bhaveyyan 'ti cintetvâ devalokato otaritvâ nesam channam  
arahantânâṃ purato pâturahosi. atha kho Anuruddho imam  
gâtham âha

accheviam vata lokasmin saḥassakkho supampati |  
pavivittam imam thânam ânubhavena dhâtuy' 'ti ||

atha thero tam dīsvâ devarâja tvaṃ mahuddhiko varapañ-  
ñassa dhâtuyâ dāvako hohiti âha

tam sutvâ Sakko sādhu bhante 'ti vatvâ Anuruddha-  
therassa hatthato ekam dhâtum gahetvâ attano srasmim  
thapetvâ udaggacitto hutvâ iddhuyâ âvâṭṭam mâpetvâ tattha  
asītisāvakânâṃ rūpam buddhamâtuyâ rūpam buddhapituno  
rūpam anupamassa dasabalassa rūpañ ca sīva ita vā v  
thapetvâ majjhe satta sattaratamarāsī katvâ samantato  
suvannajālam parikkhipitvâ setacchattam ussāpetvâ tassa  
hetthā nānâratanasamujjalam pallaṅkam mâpetvâ dasabalassa  
dhâtum sisato opapayitvâ Sakkabhūṅkarodakena<sup>1</sup> bhapetvâ  
bhante bhagavā imasmim thāne s'ka<sup>2</sup> 'ti an pañca-  
vassasahassapamānam tittva 'ti vatva thapesi tam khanañ  
ñeva catunahutādhika<sup>3</sup> vesata—sīhissivoti opapayitvā ayam  
mahāpathavi udakapariyantam<sup>4</sup> katva samkampi Sineru  
pabbitarāṇā onam mahāsamuddo samkhubbhi dasasahas-  
sacakkavāladevatā tūthacittā hutvâ nānam magalabhandani  
gahetvâ satthuno rūpam vāṇi vāṇi<sup>5</sup> atha Sakko dhātuyo  
upari cetiyam cakkavattimanisambhramanapadipam purjetvâ  
manimayam cetiyam akasi tatha manicetiya bahu kamaka-  
mayam cetiyam karetvâ anagata antarayābhavatttham cakkani  
parikkhipitvâ cetiyam bandhesi. Âyasma Anuruddho tam  
dhâtum attano ânītabhavappakasattham attano patimarū-  
pam,<sup>1</sup> uttaradisābhīmukham karetvâ thapesi Sakko devarājā  
pi ekam suvaṃ gāḥam karetvâ dhātupūṇam akasi. Cetiya-  
vidūre ekam nidhūm<sup>2</sup> thapesi tam ekam devaputtam rakka-  
pesi sabbe eha arahantā samjātipitipunojja hutvâ cetiyam  
pañcupatitthitena vanditvâ nisīdīmsu tasmim khane Sakko  
adhutthānam karonto imam gâtham âha

<sup>1</sup> M<sup>2</sup> sakkabhūṅgāro'.

<sup>2</sup> M<sup>1</sup> 'nurūpam

<sup>3</sup> M<sup>1</sup>, uttham

<sup>4</sup> M<sup>2</sup> nim



ciram ev' idha titthatu thûpavaram  
yadî tvam munino sirato 'va bhavam |  
janakâyam imam patipâtû sadâ  
tava tejavarena jina<sup>1</sup> ojago ||

iti vatvâ tutthacitto hutvâ cetiyam padakkhnam katvâ  
pañcapatitthitena vanditvâ pakkâmi

### Sakkathûpavamso nitthito

tassâvidûre maggam  
gantvâ sabbe<sup>2</sup> cha khinâsavâ nânâvidhavâlukaiâsipaṇṇikinnam  
paramaramanîyam kelâsapabbatasannibham rukkhatinapâsâ-  
katasudhâkammam iv' anganam  
ekam thânam disvâ cintayimsu  
sappâyam idam kho âvuso thânam imasmim ekam kesadhâ-  
tum amhehi thapetabban 'ti atha kho âyasmâ Sobhito imassa  
dhâtussa mama bhâro 'ti vatvâ ekamsam  
uttarâsangam karitvâ jânumandalam pathaviyam nidhâya  
añjalim paggayha jûnadhâtuvaram vanditvâ patthanam  
karonto imam gâtham âha

dâyako patipâtû<sup>4</sup> ajja tejasâ tava nâyaka |  
idha thassati ce dîpam<sup>5</sup> ||

icc evam katvâ patthanam karontassa  
eva Pajjunno nâma devaputto mahantehi  
parivârehi parivuto nânâvidham paramadassanîyatarāṃ alam-  
kâram alamkâritvâ sakavimânato oṇuyha tassa purato pâtura-  
hosi atha kho âyasmâ Sobhito tam disvâ upâsaka tvam ulârâ-  
nubhâvo angirasassa apatimasā bhagavato dhâtudâyako hohîti  
âha Pajjunno mahârâjâ pi tam<sup>6</sup> vacanam sutvâ sâdhu  
bhante aham eva tassa dâyako bhaveyyan 'ti vatvâ tena hi  
tvam upâsaka thûpassa bandhanatthânam vicâehîti<sup>7</sup> âha  
tasmim khane Pajjunno mahârâjâ iddhiyâ ekam âvâtam

<sup>1</sup> M<sup>1</sup> jâna

<sup>4</sup> M<sup>2</sup> patidât' ajja

<sup>6</sup> M<sup>2</sup> pîti°.

<sup>2</sup> M<sup>1</sup> om

<sup>5</sup> M<sup>1</sup> iddham

<sup>7</sup> M<sup>1</sup> vidharâhîti.

<sup>3</sup> M<sup>1</sup> °jala°

ce varam

karitvâ tattha dhâtugabbham mâpetvâ tasmim sattaratana-  
mayam âsanam paññâpetvâ vuttappakâram asitumahâsâva-  
kânam bimbam buddhabimbam buddhamâtipitûnam bimbâñ  
ca suvannamayam patisankharitvâ âsanam yjhe sattaratana-  
mayam dhâtueankotakam thapetvâ tam jmadhâtuvam m  
chabbannaramsîhi vijetamânam dibbajindhokkeni nhâ-  
petvâ idh' eva bhante tittathu <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup>

atha kho āyasmā Padumuttaro tesam pañcannam khināsa-  
vānam etad avoca aham eva dhātudāyakam pariyeseyyan 'ti  
vatvā buddhagunapatisamyuttāya gāthāya adhitthānam  
karonto imam gātham āha

sa ce tvam sabbalokagga janogham tāntum idha |  
tapassī tava <sup>1</sup> tejena patthanam me sāmijjhatu <sup>2</sup> |  
ajja thūpassa dāyakam labheyyam jinasiraja ||

ice evam patthanam karontassa samuddarakkhikā Maṇi-  
mekhalā nāma devadhītā buddhānubhāvena dissamānā <sup>3</sup> viya  
sabbābharanehi alamkaritvā mahāntehi parivāiehi parivutā  
samuddato paññāyamānarūpā pāturahosi atha kho therā  
evam āhamso kappatī upāsike dhātuyā thūpam kānetum  
sa ce sakkhissasī tvam eva asamassa purisusabhassa dhātu-  
dāyakā hohīti. ath' assā etad ahosi aham mātugāmatta-  
bhāve thitamhi <sup>4</sup> thūpavicāiane katam <sup>5</sup> p. 10. " " " kathā-  
ham bhante kareyyan 'ti āha sace upāsike imesam  
paccantadesavāsīnam bhatim dātum sakkhissasī khippam  
eva ete cetiyam karissantīti āha sā sādhu 'ti patisunitvā  
aṇṇātakavesena gantvā tesu bhatim datvā <sup>6</sup> cetiyam pati-  
samkhārāpesi te manussā tasmim thāne dhātugabbham  
asītihattham gambhīram karimsu atha kho sā devadhītā  
iddhiyā ānītaratanam samantato rāsim katvā girīvepulato <sup>7</sup>  
akkavattino manūatanasadisam padīpam viya jalamānam  
ekaratanagharam <sup>8</sup> maṇidhātugabbhassa majjhe thapesi  
tass' uparī dhātukarandakam māpetvā thapesi saha thapa-  
nen' eva mahāpathavī kampi akālavijjulatā ramanīyam  
vassam vassī sabbe devatā sādhu karam adamsu tato  
Maṇimekhalā bhagavato dhātuyā mahāsakkāram katvā  
cetiyam bandhāpesi bandhitvā ca pana cetiye nitthite  
adhitthānam karonto imam gātham āha

pañca vassasahassāni jīnagabbho p. 14. " " |  
tejena tav ime sattā jānantu amatam padan 'ti ||

<sup>1</sup> M<sup>1</sup> dhāpayi taga

<sup>3</sup> M<sup>2</sup> cāriyamānā

<sup>6</sup> M<sup>2</sup> katvā

<sup>2</sup> M<sup>2</sup> samajjhatu

<sup>4</sup> M<sup>1</sup> adda va

<sup>7</sup> M<sup>1</sup> vemū°

<sup>5</sup> M<sup>2</sup> °no katam, M<sup>1</sup> °tham

<sup>8</sup> M<sup>1</sup> °ghanam

evam vatvâ devadhîta pasannâ <sup>1</sup> Manimekhalâ |  
 thâpetvâ kesathûp' assa <sup>2</sup> ussâpesi samantato ||  
 sâ tadâ arahantânam pâde natvâna devatâ |  
 pahatthi 'tâ pakkâmi pavitthâ <sup>3</sup> sukabhavanan 'ti ||

Manimekhalâya thûpavamsa nitthito

tato uttarâya disâya sabbe arahantâ gantvâ sâkhâpalla-  
 valamkate sitacchâyê ekasmin nigrodharukkhe adhivatthâ  
 devatâ te âgacchante disvâ kim bhante idha âgacchathâ 'ti  
 pucchitvâ tato tehi âvuso imam thânam sappâvam imasmin  
 thâne ekam jînavarakesadhâtuthapanattham âgatimhâ 'ti  
 vutte sâdhu bhante aham pi tumhehi saddhimi anumodanam  
 kareyyan 'ti âha

atha kho âyasmâ Gunasâgato 'd'âh' 'ti k'up' 'ti sam-  
 mam' eva bhâro 'ti dhâtûpatthakatthâya aññalim pagghe tvâ  
 adbhittânam karonto imam gâtham âha

dâyako sulabho hotu sa ce tvam munibuddhag'at' |  
 hitâya s'ibh'asat'ia 'ti thassat'î satafam idha ||

evam vatvâ tam dhâtum namassamâno 'va nisîdi tasmin  
 khane jîmadhâtuyâ ânubhâvena therâdhitthanabalen' ca  
 satthu âdînam ânubhâvena ca patthavâtena amita viññâ-  
 tasâsanavânjapanipunnâ <sup>4</sup> ekâ nâvâ tasmin yeva palese  
 anupattâ ahosi atha kho vâmjâ bhikkhusangham disvâ  
 mayam samuddacarâ dullabham channam khinâsavanam  
 santikam upagantvâ sanghassa dassanan 'ti emetva navikam  
 ârocesum nâviko pi tam sutvâ sanghe pasannaman' so sâha  
 vâmjehi mah'ânâvâya oruyha khuddakanâvam abhinutva '  
 tesam channam khinâsavânam santikam upagantvâ sangham  
 vanditvâ kim idha ayyânam kiccam atthiti puechi.

mayan tam kho upâsaka ekam satthu samajam |  
 dhâtum lokan' at'eva thapanattham idhâgatâ 'ti ||

<sup>1</sup> M<sup>2</sup> sampannâ  
<sup>2</sup> M<sup>2</sup> pavittham.  
<sup>3</sup> M<sup>2</sup> 'yutvâ

<sup>4</sup> M<sup>1</sup> 'v'as'it' âh'at' 'ti, M<sup>2</sup> 'dhâtum' 'ti  
<sup>5</sup> M<sup>2</sup> 'ni' 'ti

1 M abhi

evam nīpaccakāram katvā kathentass' eva eko nāgarājā  
 nāmena Varuno nāma so nāgabhanato saparivārena āguntvā  
 therassa purato pāturahosi. tadā nāgarājā there vanditvā  
 āgamanakāranam pucchitvā bhagavato saññadhātutthapara-  
 tthāya m-eva idhāgatambhā upāsakā 'ti vutte tena hi bhante  
 dhātucetiye mama bhāram karothā 'ti jācivā tehi dinnokāso  
 hutvā sakapaṇisam āmantetvā hutvā dhātu-  
 gabbhatthāya pathavim sodhāpetvā āvātam khaṇāpetvā  
 dhātugabbham devavimānasadisam khaṇāpetvā tassa majhe  
 ekam ratanamayam pallaṅkam māpetvā setachattam ussā-  
 petvā dhātucankotakam sāsā sampaticchitvā ekam anaggham  
 manīkarandakam katvā paramukkamsapattam<sup>1</sup> ādaram katvā  
 therānam ruciyā anurūpam eva thapesi tam khaṇāñ ñeva  
 hetthāvuttapakārāni pi pāturahesum naga-  
 rājā pi udaggacitto hutvā attano aparibhogam aparam pi ekam  
 manīatanam cakkavattarāñño<sup>2</sup> manīsadisam anaggham<sup>3</sup> sabba-  
 kāmadaḍḍam attano gīvato omūcivā bhagavato dhatupāṇam  
 akāsi sabbe nāgaparīsā naccantā gāyantā sabbatunnāni  
 vādentā ugghosimsu<sup>4</sup> sabbe devatā nānapakāram sādhu-  
 kāram adamsu<sup>5</sup> tasmāñ khane nāgo dhātutthūpam parama-  
 dassanīyam katvā bandhāpesi nitthite thūpe nāgo parā-  
 kkhinam katvā onatasīso hutvā vanditvā imam gātham aha-

kaṇṇikoṭi' i yam buddham dullaḍḍham amatehi pi |  
 dhātuyā dāyako assam bhavāmi kusatthiko ||  
 evam vatvāna Varuno nāgarājā mahiddhiko |  
 pahatthacitto pakkāmi nāgehi parivānto ||

Vatvāna Varuno nāgarājā mahiddhiko nitthito.

tato uttarāya disāya gantvā khināsavā bhikkhū naccā-  
 sannam nātīdūram addhikānam<sup>6</sup> gāma āgamanāsan pāṇam  
 ekam thānam disvā idaṁ hi kho āvuso thānam sapparim-  
 imasmim thāne avasittāṁ ekam kesadhātum thāpetabbhañ 'ti  
 atha kho āyasmato Revatassa etad aho si sabbesam paṇe-

<sup>1</sup> M<sup>2</sup> paraputtam saputtam  
<sup>4</sup> M<sup>1</sup> samsu

<sup>2</sup> M<sup>2</sup> vattivati?  
<sup>5</sup> M<sup>1</sup> akamsu

<sup>3</sup> M<sup>2</sup> aggham  
<sup>6</sup> M<sup>1</sup>, M<sup>2</sup> atthā.

nam arahantânam manoratho matthakam patto dhâtudâyaka-  
patilâbhena tathâham imasmim padese ekam dâyakam labhey-  
yam yam nunâham dhâtuthûpadâyakatthâya patthanam  
kareyyan 'ti atha kho Revatathero satthari parama-  
ukkamsapattam<sup>1</sup> âdâram samânetvâ<sup>2</sup> evam âha sa ce bhante  
kapppasatasâhassâdhikâni cattâri asamkheyyâni pâramiyo  
pûretvâ pañca mahâpariccâgam pariccajivâ devamanussehi  
dukkaram kammam karivâ buddhabhâvam patto sî ajja  
tavânubhâvena 'ti<sup>3</sup> idhânuppatto<sup>3</sup> hotû 'ti adhitthâ-  
nam katvâ imam gâtham âha

sa ce lokahitatthâya anujân' idha nâyako |  
dhâtuthûpassa dâyakam labheyyam tejasâ tavâ 'ti ||

evam patthayantass' eva Damilâ vâñjâ saddhâsampannâ  
satta mahânâvâ jinadhâtutejena ânîtâ viya hutvâ aññam  
desam gantum asamatthâ tasmim yeva thâne anuppattâ  
ahesum te pi kho vâñjâ<sup>4</sup> dûrato 'va bhikkhusamgham  
disvâna dhâtukâmâ jetthanâvikam ârocesum tam sutvâ  
nâviko tena hi aham pi gamissâmîti vatvâ aññehi nâvikehi  
parivuto tesamsantikam gantvâ khinâs-vânam datvâ payi upâ-  
sivâ te khinâsave pucchimsu kimpan' idha bhante âgatattâ<sup>5</sup> 'ti  
dasabalassa pi bhagavato kesadhâtum pânînam  
hitâya thapetum âgatamhâ 'ti âhamsu atha kho tesam  
sattannam nâvikânam vâñjânâ ca etad aho si mayam hi  
pubbe bhagavato dassanakâle chabbannamsihi jalamâna-  
sâññam passimhâ idâni bhagavato sarîra-  
ni ânubhâvo kîdiso 'ti cintayantânam kankhâ  
upparjati tesam kankhachodanattam kesadhâtu pâtihâri-  
yam akâsi tena vuttam

dasseti dhâtuyâ yasmim vamakam pâtihâriyam |  
kandambamûle<sup>6</sup> pattâ<sup>7</sup> 'va lokalocanapindanan 'ti<sup>8</sup> ||

atha kho te pi nâvikâ vâñjâ ca tam pâtihâriyam disvâ  
samjâtasaddhâ hutvâ attano attano anurûpam pûjâ-kkâram

<sup>1</sup> M<sup>3</sup> samattham

<sup>4</sup> M<sup>2</sup> tivâ°

<sup>7</sup> M<sup>2</sup> sattâ.

<sup>2</sup> M<sup>1</sup> sampâdethâ

<sup>5</sup> M<sup>1</sup> idhâke-°

<sup>8</sup> M<sup>1</sup> °nipinîkan

<sup>3</sup> M<sup>2</sup> idhânuppatto

<sup>6</sup> M<sup>1</sup> °mpa°

karimsu dhâtuyâ sakkâram katvâ khinâsavânam santikanâ  
gantvâ thûpakaranokâsam yâcivâ khinâsavehi dinnokâsâ te  
nâvikâ vâniyâ vuttanayen' eva dhâtugabbhâam kâretvâ tasmim  
sabbaratanarasî katvâ buddhâraham âsanam paññâpetvâ tela-  
padîpam jâletvâ buddhabimbam asîtisâvakânam bumbam  
kâretvâ majjhe suvannacankotakam thapetvâ Revatatherassa  
hatthato anupamam kesadhâtum sampaticchitvâ gandho-  
dakena nhâpetvâ suvannarajatamayehi pupphehi diphi ca  
dhâtum mâpetvâ<sup>1</sup> cankotake thapesum tam khamañ ñeva  
hetthâvu<sup>2</sup> tappikârâni pathavîkampanâdini acchariyâni pâtu-  
rahesum dasasahassacakkavâladevatâ sâdhukâram adamsu.  
te nâvikâ cetiyam bandhitvâ nitthite cetiye anekappakâra-  
dhajapatâkam samussâpetvâ cetiyam vanditvâ bhante mayam  
Damila-upâsakâ aññamsampassâ<sup>3</sup> tam kesadhâtum saddhâritvâ  
evarûpam karomâ 'ti ahamsu tato tam cetiyam saddhaya  
kâritattâ saddhâcetiyan 'ti vadanti Damilehi kâritattâ Dami-  
lacetiyan 'ti pi vadanti te pi kho nâvikâ vâniyâ cetiyam ca  
mâpetvâ arahantânam dânam datvâ sakasakanâvam ârûyha  
pakkamimsu cha khinâsavâ paripunnasamkappâ ahesum.

nitthito.

tam pi desam kesadhâtûnam nivâsithâna tu<sup>4</sup> Kesavafûti<sup>1</sup>  
âlapati.

Chakesadhâtuvamso nitthito

<sup>1</sup> M<sup>1</sup> °tu kha mâ°

<sup>3</sup> M<sup>1</sup> nivâsanam

<sup>2</sup> M<sup>1</sup> samphassâ

<sup>4</sup> M<sup>1</sup> kesava°, M<sup>2</sup> kesava°.



# THE SANDESA-KATHÂ.

EDITED BY

PROFESSOR MINAYEFF of St Petersburg

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA

jayatu

Mahâkâruniko nâtho hitâya sabbapânînam |  
Pûretvâ pâramim sabbam patto sambodhim uttamam |  
Etena sotthi vo hotu sabbadâ ||  
Mahâkâruniko nâtho hitâya sabbapânînam |  
Pañcacattâlisavassam thatvâ dhammam adesayî |  
Etena saccavajjena sotthi vo hotu sabbadâ ||  
Mahâkâruniko nâtho hitâya sabbapânînam |  
Pañcasahassavassam pi patitthapesi sâsanam |  
Etena saccavajjena sotthi vo hotu sabbadâ ||

Sarodârabuddhânubuddhapabodhanatthâ-  
nabhûte - - - - -  
malamkate pañcasataparittadîpaparivâre mahâ-Jambudîpe  
- - - - -  
-Sirikhetta-  
rattha-Jayavaddhanarattha-Ayuddhayaarattha-Haribhuñjara-  
ttha-Khemarattha-Kambojarattha-Sivirrattha-Cînarattha-Ma-  
hâvihîkaratthâdi-mahâratthânânam padhânapâmokkhasammate  
Sûnâparantarattha-T. - - - - - Marammaman

dale Sudhammapura-II<sup>1</sup> Dhaññavatîpura-Dv  
 râvatîpura-Navapura-Ketumatîpura-Manipura<sup>2</sup> n  
 nagarânam ketumakutasamkâse  
 Yonaka-Siyama-Kasiya-Cina  
 Râmañña-Ka-Pasî-Parangi-Velanta-  
 ravatîdevanagaram iva nikhilasumiketane paramavisuddhi-  
 pulodâtasâsanasamujjotane Anâp  
 sajâtassa anekasatasâmantarâjânâni indassa ratanakumbha-  
 catu angah ipaâ  
 ratanattayaparâyanassa sîripavaravijayânantavasadribhavya-  
 dhammarañño atthadhammânusâsakena<sup>1</sup> ubhato vibhanga-  
 nettitika ilik-  
 sabbat-  
 tha sâsanâbhivuddhim abhipatthentena Ratana-bhummî  
 K upasampadaya  
 sattavîsativassena Nânâbhivamsa-dhammasenâpati nam odhey-  
 yena mahâtherena Tambapannisaṃkhâte Lankaputtitane  
 Sîhala-dîpe Sîrivaddhanâbhidhâne Samkantaपुरे<sup>2</sup> va  
 Sîrirâjâdhîrâjasîhanâmahârañño<sup>3</sup> atthadhammânusâsaka  
 Dhammakkhandhâbhidhânassa amihâkam  
 mahâtherassa c'eva  
 ca tatth'eva Rohita-  
 janapade Vâlutaragâmâdisu vasantassa Dhammakkhantattha-  
 rassa c'eva bhikkhusamghassa ca pesitâ jinasâsanasamvutta  
 'yam sandesakathâ

Sammâsambuddhapariniṣṭhânato kira dîvinnam vassasatavâ

uparī chattimsatime<sup>1</sup> jinasâsanavasse sampatte siri-Dhamma-  
sokanâmassa mahâdhammarâjassa kâlê Moggaliputtatissatthe-  
rena pesitam Mahâmahindattheriam paticca Sihaladîpe sâsa-  
nam<sup>2</sup> ariyâ jâtam bhikkhu-  
bhikkhunînam hatthapasâranâdījanitavâtavâyitam nivâsana-  
pârupanakâsâvapajjotasujotam<sup>2</sup> Idam hī kâranam ârabha  
Bhagavâ pi tikkhattum Lankâdîpam gantvâ dipârakkham  
akâsī parinibbânasamaye pi samīpam âgatam Sakkam devâ-  
nam indam dipârakkham kâresi

Evam Devânam patthâya cīrakâlam  
pi rājânurâjam sissânusissam Sihaladîpe  
sâsanam patitthâsī tath' eva mahâkhinâsavâ pi tepitakam  
pâvacanam potthakâi ūlham akamsu Buddhaghosattherâdāyo  
pi atthakathâtīkâdikam dhammavinayasamvannanam abhisam-  
kharimsu

Tato aparabhâge pana Mahâvijayabâburâjakâlê<sup>3</sup> Lankâdîpe  
micchâditthâribhayena sâsanavinâsanato ganapûṇanamattam  
pi sīlavantabhikkhû alabhivâ M. l. i. Jambu-  
dîpe Râmaññavīsaye Anuruddharâjassa santīkam dūte pesetvâ  
Jambudîpabhikkhû âharâpetvâ puna sâsanam patitthâpesī

Tato aparabhâge Vimaladhammasuriya-mahâdhammarâja-  
kâlê<sup>4</sup> Paṅg sâsanavinâsa-  
nato bhikkhûnam abhâvena Vimaladhammasuriya-mahâdham-  
marâjâ Rakkhangavīsaye Dhaññavatīrañño santīkam dūte  
pesetvâ bhikkhû âharâpetvâ puna sâsanapajjotim akâsī

Tato pi aparabhâge Kittisīrīrâjasīha-mahârâjakâlê<sup>5</sup> ten'  
etā micchâditthâribhayena sâsanavinâsanato ekassa pi  
upasampadabhikkhuno abhâvena Kittisīrīrâjasīhamahârâjâ  
Jambudîpe Sīyamadesasamkhâte Sâmindadese Ayuddhaya-  
rañño santīkam dūte pesetvâ bhikkhû âharâpetvâ puna sâsa-  
nam akâsī

<sup>1</sup> C same

<sup>2</sup> C pârumpa°

<sup>3</sup> Vijaya-bahu the first reigned 1071-1126 —[Rh D]

<sup>4</sup> There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. *Paṅga* is Pali for Frank, and as Christianity Wimala Dharmā the First had been brought as a Christian —[Rh D]

<sup>5</sup> Reigned 1747-1781 —[Rh D]

Evam pubbe aparimānāriyajanasevite tividhasaddhamma-  
pajjotajotane sāsana-kāraṇam ārabhha Bhagavatā Arahata  
Sammāsambuddhena anekavārapanipālīte devānamindapa-  
riggahite pi Tambapannadīpavare sadevakalokaṇu-sāśakassa  
satthuno anekadhā sāsana-antaradhānam paṇḍavakkhetvā  
dhammasamvegappattiyā ativiyakāruṇṇacitto

Kadāham Tambapannimhi sāsanaṣṣ' upatitthi. ā  
Upakārena kenaci bhaveyyam upatthambhako 'ti abhinham  
manasākāsum.

[illegible]

Tasmim yeva vasse <sup>anāpānāsikkhāpādāni</sup> channam sāma-  
nerānam sādhum ubhato suddhikaranena puna sāmanerapa-  
bbajjam adāsīm Kappāsikakoseyya <sup>anāpānāsikkhāpādāni</sup> -  
ovādānusāsanaṃ dhammānuggahena ca paritosesim Anto-  
vassam pi temāsam upasampadāpekkham katvā pātimokkham  
sammāvācesim Nādanāmañ ca upā <sup>anāpānāsikkhāpādāni</sup> -  
katvā lingadandakammasekhiyasikkhāpādāni sikkhāpāsi  
Vassam vutthakāle pana upasampadapekkhānam channam  
sāmanerānam pabbajjāpekkhassa ca Nādanāmassa upāsakassa

pabbajjûpasampadârahabhâvam kumudakundasaradacandikâ-  
samânasetagajapatino mahâdhammarañño ârocesim

• Pāsânachattam iva sâsanagarusâsanamâmako mahâdham-  
marâjâ pi tesam pattacîvarâdisamanaparikkhâram sabbam  
niyyâdetvâ . te pi gihilingagâhâpanena,<sup>1</sup> suvanmamaya-  
gasuvanna-  
mâlâdyanekâlamkâranena râjavatthakañcukanivâsanena ca  
devarâjavesasadisam cakkavattirâjavesam harâpetvâ, sâgaran-  
hatthidantakhacitasuvannasivi-  
kâya abhîrûhâpetvâ, bâlabbhânumandalasadise duve duve  
nânâbharanâlamkatasuvannachatte sîsopari dhâretvâ, maram-  
mabbhâsâya Kiyin<sup>2</sup> icc abhidhânam nâgadantakanakamani-  
paribhûsitam<sup>3</sup> venuchattarâjabbandam âdikam<sup>4</sup> katvâ, anêka-  
satarâjâkakulabbandipâtiânuru upasobhetvâ, nânâdesaku-  
lasamudâcinna<sup>5</sup> turîyavâdagîtanata<sup>6</sup> nâtakâdimangala<sup>7</sup> chane-  
na<sup>8</sup> anekasahassathânantarappattasenâpatâdîyamaccaparijana-  
râjaparivârena ca parivârapetvâ, Masakkasâradevanagarasa-  
disa Amarapuraganagare vithânuvithiparicaranena Vejayanta-  
devapâsâdasadisapannâsasataratanuccayapâsâdabhûsitam râja-  
nîvesanam pavesetvâ, tatth' eva mangalachanâgâranâmake  
tibhummake su dakkhinamahesâdidevorodha-  
ganena mahâ-uparâjâdîrâjakulaganena , ca  
maccaganena , ca saha catupari-  
samajjhe nisunno sakalasâmantarâjaparivâro mahâsammatâ-  
dyasambhinnasakyarâjakulappasuto saddhâsîlasutacâgâdigu-  
naganâdhivâso tesam pac-  
ca sammâsambodhipaccayam  
katvâ, suvanmabhînkârena  
dakkhinodakam pâtesi

Tato param pana te yathâ vuttena sabbûpakâranena  
saddhim pacchimuttaradisâbhâge anto nagare  
yeva thitam tîdasapure Sudham-  
mam nâma tibhummikam suvanmamahâsâlam âharâpetvâ,

<sup>1</sup> B °gam gâ°

<sup>4</sup> B °âdim  
<sup>7</sup> B °mangula°

<sup>2</sup> B kuñ icchâ°

<sup>5</sup> B °kinna°

<sup>6</sup> B °janena

<sup>3</sup> B guntakanaka°

<sup>6</sup> B °natta°



âsamkâ sıyâ, tamnivattanattham ayam Mahāvaggatthakathâ-  
pâtho udâharitabbo Yāva pana attanā sikkhitabbasikkhâ-  
padāni na jānāti, —  
dīsu pīṇabhōjānā bhiddhānā ca na kusalo hoti, tāva bhojana-  
sālam vā salākabhājanatthānam vā aññam vā tathārūpatthā-  
nam na pesetabbo, santikāvacaro yeva kātabbo, bāladārako  
viya patijaggitabbo, sabbam assa kappāṇāṃ ācikkhi-  
tabbam nivāsanapārūpanādīsu ābhisaṃcārikesu vinetabbo  
Tena pi anujānāmi bhikkhave dasah' angehi samannāgatam  
sāmaneram nāsetun' ti<sup>1</sup> evam parato vuttāni dasa nāsanangāni  
ārakā paṇivajjetvā ābhisaṃcārikam paṇipūrentena dasavidhe  
sīle sādhuṃ sikkhitabbam' ti Ettha hi nivāsanapārūpanā-  
dīsu' ti ādinā sāmanerānam Sekhiyavatta Khandhakavat'esu  
sādhuṃ sikkhitabbam dasseti<sup>2</sup>

Tatthāpi ābhisaṃcārikasaddena sekhiyavattakhandha-  
kavattapariyāyo' ti kassaci āsamkâ sıyâ, tam nivattanattham  
idam tikkattayavacanam Ābhisaṃcārikesu vinetabbo' ti  
iminā Sekhiya-upajjhāyavattādi-ābhisaṃcārikasīlam anena  
pūretabbam Tattha ca kattabbassa akarane akattabbassa ca  
karane dandakammāraho' ti dīpetitī sātthadīpanī-vacanam  
Ābhisaṃcārikesu vinetabbo' ti iminā Sekhiyavatta-Khandha-  
kavattesu aññesu ca sukkavīsattī-ādīlokavajjasikkhāpadesu  
sāmanerehi vattitabbam Tattha avattamāno alajjī danda-  
kammāraho' ti dassetīti Vīmativīnodanī-vacanam Ābhi-  
saṃcārikesu vinetabbo' ti vacanato sikkhāyavattā-  
di-ābhisaṃcārikasīlam anena pūretabbam Tattha cārittassa  
akarane vārittassa ca karane dandakammāraho' ti dīpetitī  
Vajrabuddhi-tikkā-vacanam Idam hi tikkattayavacanam  
Ābhisaṃcārikasaddassa Sekhiyavatta-Khandhakavattapaṇi-  
vattam yuttarūpam suttānuloman' ti evam pi kassaci āsamkâ  
sıyâ, tam nivattanattham ayam cūlavaggapālī Na bhi-  
kkhave katīsuttam dhāretabbam yo dhāreyya āpatti dukka-  
tassā' ti<sup>3</sup> Tatrāyam atthakathā Katīsuttan' ti yam kiñci

<sup>1</sup> Mahāvagga I 60<sup>2</sup> B °sı<sup>3</sup> This must be Cullavagga V 2 1, but Oldenberg reads there (as at X 16) *kaṭṭi-suttakam*, and gives no various reading (Rh D)

katipilandhanam antamaso suttatantumattam pīti urabandha-  
navattena bandhitabbatthānañ ca katipariyāpannam eva  
Tathā hi P... vuttam pīthi ve  
majjhāvattato pana hadayāvātato ca patthāya yāvad nakha-  
sikhā ayam katiparicchedo 'ti. Ācinnam  
pi dhammīkam eva vattati nādhammīkam. Tenāha  
Samgītikhandhake<sup>1</sup> kappati bhante idam me upajjaya  
ajjhācinnam idam me ācariyena ajjhācinnam 'ti ajjhā-  
ritun 'ti. Ācinnakappo kho āvuso ekacco kappati. Ekacco  
na kappatīti. Tad... kappati  
tīti dhammīkam ācinnam sandhāya vuttan 'ti āha. Tasma  
jinasāsanam pāsānacchattam iva garum karontena yathā  
dhammam yathā vinayam patipujjantena dhammavādina  
la... yatinā yathā P...  
vuttam, g... patimuñcitvā anuvātanta givam pati-  
cchādetvā ubho kanne samam katvā patisamharitvā yava  
manibandham patiecchādetvā antaraghare gantabban 'ti, tathā  
upasampannehi viya sāmānerehi pi...  
kātabban 'ti nitham ettha gantabban

Ambhākam pi dīpē Sāmaññasāsamkhāto...  
ekaccānam... yathabhūtam  
attham ajāṇen'ānam Yonakabhikkhūnam edisim sāmānera-  
nam ovādacārittam atthi. Tam pi uddhamma-ubbaya abha-  
vena chaddāpetvā mahārājā sāsanasuddhim akāsi

Varasāsanajotane pi Lankādīpe Mahāmahindasīlānīto  
pabhūti Mahāvihāravāsītharānūtheram yathā dhammam  
yathā vinayam sāmānerānam parimandalasuppatiechannā-  
pārupanacārittam hoti. Tathā hi P...  
rassa vātarogena saddhivihārikam Cūlanāgam nāma sāmāne-  
ram jāgopatiggahanatthāya Cūlagāmam pesanākāle, tassa  
sāmānerassa cīvaram pārūpitvā tasmim gāme Cūliyā nāma  
upāsikāya geham upagatabhāvam sīhalavattihupakarane  
dasalekhāya likhitapothhake gekārange

"Samghātam pārūpitvāna pattahattho vicakkhano, okkhitta-  
cakkhu satimā Cūliyā purato thito 'ti" āha. Sīhaladīpe yeva  
Devagiri vihāravāsītharassa vātābādheṇa saddhivihārikam

<sup>1</sup> Cullavagga, XII 1 10=XII 2 8.



sāmaneram telapatiggahanatthāya gāmam pesanakāle, tassa  
 sāmanerasa cīvaram pārūpitvā gāmam pāru-  
 Sahassavathupakarane pañca lekhāya likhitapothhake naka-  
 range evam āha “ Atha aparabhāge Devagiri-vihāre ekassa  
 bhikkhussa vātābādho dvādasa samvaccharāṇi bādheti So  
 thero ekadivasam sāmaneram pakkosivā sāmanera bhikkhaya  
 caritvā telam ānehīti āha Tato sāmanero cīvaram pārūpitvā  
 bhikkhāya caritvā kiñci alabhitvā Tato so amacco sāmanera-  
 m disvā bhante kim ’ti āha Sāmanero attano āgatakāṇānam amaccassa kathesi  
 Tam sutvā amacco tena hi bhante idh’ eva hothā ’ti vatvā,  
 tassa hatthato thālakam gahetvā anto pavasetvā churikam  
 mūlena thapetvā, atthakahāpanagghanakam telam thālākam  
 pūretvā, sāmanerasa adāsīti ” Tasmā attano jīvitam iva  
 sa-  
 s-  
 anava-  
 iam pemamānasena sikkhāya garukāakena uddham-  
 mam ubbinayam anācāram parivajjitukāmena dhamma-  
 vinayasaññittam samācāram attanāpi patipajjitabbam pare-  
 sam pi ovaditabbam anusāsitabbam

Āññam pi Sīyamadesasamkhāta-Y-  
 atthakathāya pālī tikkāya atthakatham  
 gandhantaram samsandetvā, bhagavato samgahakāṇaṃ ca  
 abhippāyam ajānantānam ekaccānam Y-  
 gāmādapavesane pathamam ekamsam ekam cīvaram karitvā  
 pacchā tass’ upari ekam vā dve vā cīvarāni ubhato pāru-  
 panacārittam atthi Tad etam pi  
 vena chaddāpetvā sāsanasuddhim akāsi mahāājā

Evam pan’ amhākam idh’ āgatānam  
 dhammāmisānuggahanam tumhākaṃ ca dhammapat-  
 sandesapesanam kappānam kotisatena pi  
 sāsana-  
 v-  
 ābhivuddhijotihetu yevā ’ti yoniso manasi  
 Mayam hi sabbattha  
 Visesato Tambapannidīpavare Tañ hi pubbe  
 iva jātam amata-  
 mahānibbānotaranatitthabhūtam Tasmā

Battimsayojanam dīgham atthārasaṃ vitthatam  
 Lankādīpavaram nāma Tambapannīti tam ahu  
 Tatthāriyanivutthaṃ ca Mahāmeghavanādikam

Mahābodhum sirīpadam Sonnamālīṇ ca cetiyam  
Thūpārāmaṃ Kalyāṇīyaṃ solasatthānakam pi ca  
Dīne dīne pi pūjema vip̐pasannena cetasā 'ti

iti buddhānubuddhapabodhanatthānabhūte mahājambudīpe  
amaranagarasamkāse Amarapurābhiddhānamahānagare ane-  
karatthasāminānāmandalarājādhipatibhūtaṣṣa kumudakunda-  
saradacandikāsamānadhavalānekasettibhapatino sūpavānāvī-  
jayānantayasatribhavanādītyādhipatipanditamahādhamma-  
rājādhirājābhiddhānassa mahārājassa garuṇā Asokaṇāma-  
tanabhumikittādyanekasuvaṇnamahāvihāravāsīnā Nanabhū-  
vamsadhammasenāpatināmīnā mahāgaṇīnā mahāveyyakara-  
nena upajjhācāryābhāvappattena mahātherena Sīhalāgatatānaṃ  
sattānaṃ bhikkhūnaṃ hatthe datvā Sīhalādīpe dipavare  
Samkantanagare Sirivaddhanavhaye १ १ १ १ १ १ १ १ १ १  
makutabhūtaṣṣa १  
kkhandhābhiddhānassa mahātherassa c' eva Rohanajanaṇapada-  
vāsī-Dhammarakkhitattherassa ca tad aññesaṇ ca jinasāsa-  
nāmakānaṃ bhikkhuvarānaṃ pesitā jinasāsanapatisaññitā  
Sandesakathā

Ayam pana Sandesakathā १  
nato १  
pariḥaranato tevīsatisattasatekasahasṣe Kīlāḥapāṇe pā-  
haranato tesatthisattasahasṣe ca sīsakarāje sumpatte Vesā-  
khanā-ḥapāṇe akkhaḍḍaḥapāṇe gurudīne divā ekappahā-  
rakāle anāyāsena nīthāpitā Tass' eva Vesākhamāsaṣṣa  
punnamiyaṃ ravidīne divā catunādīkāle pesitā 'ti

Lankādīpe Anuruddhattherena katam Abhidharmatīkā-  
samgaham Tatth' eva Sumangalasāmittherena katam Abhi-  
dhammatthavibhāvinim nāma tīkam Jambudīpe Arimadda-  
nāpure Ohapadattherena katam Samkhepavannanam nāma  
tīkaṇ ca amhākam dhammānāṇatīhaya Sīhalabhikkhu-  
samghassa dema १  
sādhūkam vācetha dhāretha Sabbam pi ca १  
gandhajātam rājānucchavīkadūte pesite  
amhākam mahārājā dassati Mayam pi ussāham karoma.  
Idam pi sāsaraṇīsaññittavacanam satatam sāsanaḥitakā-  
mena manasī kātābbaṇ 'ti

## NOTES AND QUERIES.

BY

THE REV RICHARD MORRIS, M A , LL D

## AKKHANAVEDHÎ

Dhanuggaho Asadiso rājaputto mahabbalo || dūrepâtī  
akkhanavedhî m.h.k.v.p.p.'l'v. (Jât n p 91)

For a parallel passage see Anguttara-Nikâya, iii 131,  
p 284 —

Idha bhikkhave bhikkhu dûrepâtî ca hoti akkhana-  
vedhî ca mahato ca kâyassa padâletâ<sup>1</sup>

In the Divyâvadâna, p. 59, we find dûre-vedha and akshunna-vedha 'an act of throwing the spear so as to graze the mark'

The Sanskrit akshunna seems to be a mere corruption of the Pâli akkhana ‘lightning’ See the Commentator’s note to the gâthâ in Jât II p 91, l 11–12

ATTHIMIÑJÂ

This word occurs in Jaina Prâkrit Dr Jacobi, in his translation of the *Ācārâṅga Sutta* 1.6 (Sacred Books of the East, vol. xxii p. 12), says "I do not know the meaning of this word (atthimñjâ), which is rendered [by the Sanskrit Commentary] *asthi-mñjâ* "

The Pāli *atthumīṇjā*, as is well known, signifies ‘bone-marrow,’ and the latter part of the compound Childers refers to *Sk majjā* without attempting to show by what steps *mīṇjā* has grown out of *majjā*.

Dr Jacobi's quotation of *asthi-miñjā*<sup>1</sup> is important as proof of a Sk *miñjā*, *ie* *mriñjā*, cf Sk *mriñjā*, wiping, smearing, from the root *mriñj*, of which there was probably a nasalized form *mriñj̃*, and from which *majjā*, evidently a *prākṛitised* form, could be derived

Other etymologies of *majjā* suggest themselves (1) *majjā*=by assimilation *mañjā* from the root *mañj*, to wipe, smear (cf AS *smeru*, fat, smear, with Gr *σμάω*, to rub, wipe, Sk *√hṛ*, smear, daub, *lepa*, salve, grease), (2) *majjā*=*mañjā*=*marjā* (cf *Prākṛit māñjara* for *mārjara*) from the root *mriñj*

I do not think that Pāli *miñjā* in *asthi-miñjā* can be derived from Sk *majjā*, but that Pāli and Jaina *Prākṛit* retain an older form

### ARAGHATTA

*Cakkavattaka*, *Cullavagga*, v 16 2, in *Vimaya Texts*, pt iii p 112, is neatly rendered by 'wheel and axle' The translators give Buddhaghosa's note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta* The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading I would propose to amend it to *araghatta-ghaṭiyanta* The former part of this compound is the Sk *araghatta*, and corresponds exactly to the Hindi *arahat* or *rahat*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakataka* (Cull v 16 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tūlā* or *crab-claw*. The Commentator says that the long ropes used for the purpose of drawing up

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<sup>1</sup> I assume that *miñjā* is not after *asthi-miñjā* in the Commentator

the bucket were worked either by hand (over a wheel) or by a bullock Compare, too, Buddhaghosa's note on *cammakhandā* (*Vinaya Texts*, pt III p 113) —

*Cammakhandam nāma tûlāya vā karakatake*<sup>1</sup> *vā yojetabbam cammabhājanam*

### UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikā*, loud laughter, but not *ujjhaggatī* See *Therī-Gāthā*, pp 131, 183, *Puggala-Paññatti*, p 67 The simple verb *jagghatī*<sup>2</sup> (not in Childers) is in *Jāt* III p 223, l 25 See *Suttavibhanga*, I p 128, *Anguttara*, III 67 5

### UBBANDHATI

Childers has no record of this verb, which with *rajjuyā* probably means to 'strangle' See *Jāt* I p 504 In a parallel passage in *Jāt* III p 345, *rajjuyā* is omitted See *Sutta Vibhanga*, I p 73, *Therī-Gāthā*, v 80, p 131

There is a verb *ubbhandatī* (not in Childers) in *Mahāvagga* VIII 13, l, 'to bundle up, wrap up', and, with a different meaning, a verb *ubbhandetī* (*Therī-Gāthā*, p 204)

### ULLOKA

*Ulloka* (see *Cūḷimikā*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull* VI 2 7, *Mahāvagga* I 25 15, 'a cloth to remove cobwebs,' *Cull* VIII 1 3 The translators of the *Vinaya Texts* give no etymology of the word, and seem to look upon it as a corrupt form May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapātika Sutta*, § 32, we find a form *ulloga* = *ulloka*, and *ulloya* = *ulloca*

<sup>1</sup> MS *katadakkatake*

<sup>2</sup> Sk has no *√jaggh*, *√jaggh*, cf Sk *√kakk*, *khakkh*

## USSOLHIKÂ

Childers has *Ussolhī*, but not *Ussolhikâ*. *Cf*

*Na hī nūn' imassa samanassa || tucchakotthasmim musikâ*  
*Ussolhikâya naccanti || tenâyam samano sukhī.*

(*Samyutta Nikâya*, vii 1. 10, pp. 170, 171)

EKODI-BHĀVA <sup>1</sup>

"This term has been variously explained by Pāli and Buddhist scholars Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof Rhys Davids by 'exaltation' Childers defines it by 'predominance', but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodī-bhāva*. According to a commentary quoted in his dictionary, *ekoti* = *eka + udi* (from *udeti*), and is a synonym (*adhi-vacana*) of *Samadhi*. Prof Kern, in the introduction to his translation of the '*Saddharma-Pundarika*' ('Sacred Books of the East,' vol. xxi p. xvii), calls attention to the corresponding term, *ekoti-bhāva* in the '*Lalita-Vistara*,' p. 439, l. 6, which he connects with the *ἁπαξ λεγόμενον* *ΕΚΟΤΙ* in the '*Satapathabrahmana*,' xii. 2. 2. 4. Referring to the P. W., s. v. *ἔτι*, we find that *ΕΚΟΤΙ* (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.)' This use of so rare a term does not help us to explain the Buddhist sense of *ekodī*, nor does the word *ekoti-bhāva* of the '*Lalita-Vistara*' throw any light upon the subject beyond the fact that it does duty for the *ekodī-bhāva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodī-bhāva* except one stock passage descriptive of the four *jhānas*. The following passage goes to show that '*ekodī-bhāva*' is connected with *Samadhi* (a more advanced state of meditation than *Jhāna*)

<sup>1</sup> See "*Academy*" for March 27th, 1886, p. 222

‘Pañcangike samâdhimhi sante ekodibhâvite<sup>1</sup>  
patippassaddhuladdh’ amhi,’ etc

(Thera-Gâthâ, v 916)

In verse 962 of the ‘Sutta-Nipâta’ we find *ekodī* uncombined in the phrase ‘*ekodī nīpako sato*,’ *i.e.* intent on one object, wise and thoughtful (see Prof Fausboll’s translation, ‘Sacred Books of the East,’ vol x p 181) With this compare a similar passage (where the plural is used) in the *Samyutta-Nikāya*, ii 2 1 The commentator explains *ekodī* by *ekaggacitta* The Burmese (Phayre MS) version has *ekodhi*, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than *ekodī*. It nevertheless points, I venture to think, to the real etymology of the word, from *eka* and *odhi* (or *avadhi* = ‘end, point, aim’) The loss of aspiration seen in *ekodī* is not, I think, unknown in Pāli, and may be due to the following aspirate in *ekodī-bhâva*, for the use of *ekodī* uncombined is known only to occur in one stock phrase *Ekodī-bhâva* will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvâna, in which there is no mental or bodily disturbance of any kind<sup>2</sup> Hence we find, instead of *ekodī nīpako sato*, the phrase (similar in meaning) *acapalo nīpako samvutindriyo*

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists, so that we are not surprised to find corresponding closely in meaning to *ekodibhâva* the terms (used in reference to pure jhâna) *egatta-bhâva*, *egattī-bhâva* = *ekâgratâ*<sup>3</sup> With this compare the Jaina ‘*manaso egattibhâva*’ (*Aupapâtika Sutta*, p 59) with the Pāli

<sup>1</sup> *Ekodhibhûto* occurs in the *Satipathâna-vagga* of the *Samyutta-Nikāya*. See *Anguttara-Nikāya*, iii 100, 4

<sup>2</sup> Cf. *Suññato samâdhi*, *animitto samâdhi*, *appanīhito samâdhi* (*Mūlinda-Pūṭīya*, p 337, *Anguttara*, iii 163, p 299)

<sup>3</sup> In the Yoga philosophy *ekâgratâ* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed, *ekaggatâ* is never, I think, thus used in Pāli. Certain of the *Kāmmatthâna* exercises consisted in fixing the mind on some sensuous object

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'manaso ekodibhāva' (Brahmajāla Sutta) The Jains were not ignorant of the term *avadhi*, cf. *ohi-nāna* = *avadhi-jñāna* (Aṅguttara Sutta, §§ 30, 41), but they restricted it to 'the knowledge of special objects produced by right intuition' — Pāli *samma-dassana*), etc., as destroying the natural hindrances' (see *Life and Essays of Colebrooke*, vol 1 p 445) Prof Jacob defines 'ohi-nāna' as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brāhmanic philosophers and Buddhists<sup>1</sup> It is worth noticing, however, that the Jaina *kevala*, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist *kevala* or *Nirvāna* (cf. *kevali*, Thera-Gāthā, v 679, Sutta-Nipāta, v. 82, Samyutta-Nikāya, vii 1 8-9) In the Yoga philosophy *kaivalya* denoted isolation of the 'self' from the phenomenal world, consisting in absolute extirpation of pain Thus final deliverance from the bondage of 'rebirth' among men or gods was the final reward of meditation (*samādhi*), and approximated closely to the Buddhist *Nirvāna*

Before taking leave of *ekodibhāva*, we must bear in mind the fact, pointed out by Prof Kern (*Saddharma-Pundarika*, p xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, 'so that they ought to be restored as much as possible to a more primitive form before a comparison with Pāli can lead to a satisfactory result' The Pāli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and *ekoti* seems to be a case in point To the Southern Buddhists, *ekoti* for *eka + ūti* would be unintelligible, for no known text gives any example of this rare word *ūti*, which seems to belong only to the Vedic and Brahmana periods, while to the Northern Buddhists the Prākṛitized

<sup>1</sup> See an interesting note on *ohi-nāna* in Dr Hoernle's edition of the "Uvāsagadasao," fasc 1 p 48.

form, *ekodī* or *ekodhi*, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Pundarīka' (pp 142, 146, 395), which has escaped the keen eye of Prof Kern, is seen in *syandanika-gūthodilla* (*var lect*—*odīgilla*,—*odīgalla*), translated by 'gutters and dirty pools'. Prof Kern acknowledges that his rendering of *gūthodilla* is . . . Here we may call in Pāli to throw some light upon the whole compound *syandanika*. Not seldom we find the Pāli terms *candanikā* and *olīgalla* occurring together (see *Anguttara-Nikāya*, III vi 8, *Milinda-Pañha*, p 220, *Sabbāsava Sutta*), the former meaning, according to the *Abhidhānappādīpikā*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village'. The Pāli *candanikā* is probably to be referred to a more original *candanikā*, from the root *cand*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gāthā*, l 567, *Cullavagga*, v 17 1). *Buddhaghosa* defines it as *asucikalalakūpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof Kern is deduced by him from the root *syand* (*cf* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pāli *candanikā*. *Gūthodilla* should, I think, be rendered 'cesspool,' answering to Pāli *gūthakūpo*. But the latter part of '*gūthodilla* = *gūtha* + *udilla*' offers many difficulties. Prof Kern quotes the Pāli *olīgalla* as a parallel form, and, at the first glance, *udilla* (*udīgilla* or *udīgalla*) looks very much like a Sanskritizing of a more primitive *olīgalla*, with an attempt, perhaps, to connect it with *udu*. All the MSS. I have examined have the dental, and not the cerebral, *l* in *olīgalla*, though Dr *Trenckner* finds the word with the cerebral *l* in the *Milinda-Pañha*. The form *udilla* may point to an older *udikilla*, from *avadi* = *avati* 'pit, well', while the Pāli *olīgalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prâkrit forms, Sanskrit ârdra) 'swampy, marshy,' and g l' = ८ ५ 'garta, Piâkrit gadda 'well, pit'

Prof Jacobi, in the Glossary to 'Ausgewahlte Erzählungen in Mâhârâshtri,' gives us a form 'ulli=schmiere'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pâli philology."

Prof. Max Muller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p 241 —

"After reading Dr Morris's suggestive article on 'Ekodibhâva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS of the India Office Library reads Ekotibhâva in the 'Lahita-Vistara,' p 439, l 5, and that the same reading occurs on p 147, l 8, instead of ekâbhibhâva. Added to this, I find a query, 'Could it be for ekakotibhâva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoti and ekakotibhâva would be clear. It would be the same as ekâgra and ekâgrabhâva. Ekâgra occurs in the very first line of Manu, and is well explained there by vishayântarâvyâkshiptakṛtita, 'concentrated, his mind not being distracted by any other objects' Koti is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoti would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Satapathabrâhmana, explained as meaning 'having the same course' It looks to me like an attempt to explain a Bhâshâ word which had ceased to be intelligible. I agree with Dr Morris that the word sent to Childers by his friend Subhûti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekotibhâva represents ekâvali- or ekolibhâva, is

not convincing Dr Morris proposes *ekâvadhî-* or *ekodhibhâva*, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of *avadhî*, the Jaina *ohî*, into *odî*, and, again, the representation of *odî* by Sanskrit *otî*, could be supported by analogous cases To take *ekotî* as an irregular contraction of *ekakotî* is, no doubt, unusual It reminds us of 'mineralogy' instead of 'mineralology' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word However, I only mention this derivation I do not claim either the merit or the responsibility of it"

Prof Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on *ekotî* —

"The passage in question (*Śat Br K xu 2, 2, 4*) runs as follows — *Prishthyâbhiplavau tantie kurvîtetî ha smâha Paingyah, tayoh stotrâni ca śastrâni ca samcârayed itî Sa yat samcârayatî tasmâd ime prânâ nânâ santa ekotayah, samânam ūtum anusamcaranti*

'Let him make the *Prishthya* and *Abhiplava* the two tantras,' said *Paingya*, 'and let him make both the *Stotras* and *Śastras* in (or, of) these two run together (*²ie* in the same manner)' Now, because he makes them run together (*²* in the same manner), therefore these vital airs (of man), though being distinct, are *ekotî*, run together along one and the same *ûtî*

The question is, What is here the meaning of *tantra* and *ûtî*? Prof. Weber (in *Bottl-Roth's Dict*) takes *tantra* in the metaphorical sense of 'normal form, fundamental order', and *ûtî* (from *av* 'to favour') in that of 'striving after a goal, course' My own interpretation is rather different I take *tantra* in its original sense of 'warp,' and *ûtî* (from *vâ*, 'to weave') in that of 'web, weft'

He is to make the *Prishthya* and *Abhiplava* the warps of two (sacrificial) webs And because he makes the *stotras* and *śastras* run together therein (*²* as the woof), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz that it may have both the meaning of 'web' and 'course'

Prof Weber seems to think that the passage (with *ûti*) is corrupt or incomplete, but I have compared the Bodleian MS of the Kânva recension, and find that it has the same rendering of this passage

Whether this 'ekoti' has anything to do with the *ekoti*bhâva of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence "

### OPADHIKA

"Yajamânam manussânam  
puññapekhânapânnam  
karotam opadhikam puññam  
kattha dhammam mahapphalam ti "

(Samyutta-Nikâya, vi 2, p 233)

The only meaning that Childers assigns to *opadhika* is 'belonging to upadhi', but this gives no explanation of the word in the gâthâ above quoted

Bearing in mind such phrases as "*puññam anekâni karoti*," "*puññam anappakam karoti*," *opadhika* must mean 'exceedingly great,' and be connected with *Sk upadhi* <sup>1</sup> The Editors of the *Divyâvadâna* register an equally puzzling *aupadhika* (p 542, l 17-28).

### KUKKUTA-SAMPÂTIKA

This occurs in *Anguttara Nikâya*, iii 56, with reference to a shower of sparks or of hot ashes

In the *Divyâvadâna*, p. 316, l 11, we have *kukuṭasam-*

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<sup>1</sup> *Opadhika* cannot be referred to *upadahi* (not in Childers) See *Mihnda-pañha*, pp 108, 109, 164, *Suttavibhanga*, ii p 148

pâta,<sup>1</sup> and in the Index of Words the Editors suggest kukura [° kukûla]

The form kukkuta is no doubt correct, being an onomatopoeic word, of which kukkula or kukkula is a variant (see Jâtaka, II p 134, Samyutta, x 7, p 209)

Kukkuta also signifies a cock, and from its red comb the cock was used as a symbol of fire Margaret Hunt, the translator of Grimm's Household Tales, vol II p 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house Grimm's Deutsche Mythologie, p 568 Red cock-crawling—a cant term for fire-raising in the south of Scotland"

### CILIMIKÂ, CILLAKA

The word Cilimikâ occurs in Cullavagga, VI 2 6 7, and = cimilikâ in Suttavibhanga, II 40 (cf note 5 on Mahāvagga, VII 1 5) Dr E. Muller refers cilimikâ to Sk cīlamilika, cīlīmīlikâ, cīlīmīnikâ 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [° cela] Buddhaghosa explains cilimikâ as tālapannādīhi katâ This shows that it was a kind of cloth made from leaves, bark, etc, like the Hindī jhīlamīlī 'a kind of cloth,' jhīlamīlā 'a kind of gauze,' cf Marāṭhī jhīlamīlā 'ornamental shreds of paper, fringe' With these forms we must connect Hindī cīlavana, cīlamana, a kind of gauze used as a Venetian blind The Pāli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging Cilimikâ is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull VI 2 7) Here perhaps we should compare Sk jhīllī 'cloth,' jhīllīkâ 'a cloth or rag used for applying colour on unguents,' from cīra 'rag, cloth' For the forms with initial jh=c compare Sk jhīrī, jhīrīka, jhīlīka 'a cricket,' with cīrī, cīrīka, cīllī, cīllīka 'a cricket'

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<sup>1</sup> Kukkuṭasampāta occurs in Suttavibhanga, II p 63

There is a Pāli CILLAKA (not in Childers) 'bark cloth' It occurs in a somewhat difficult passage in Therī-Gāthā, v 390 —

Ditthā hi mayā sucittā sombhā dāruka-cillakā navā |  
Tantihi ca khīlakehi ca vinibaddhā vividham panaccitā  
||390||

Tamh' uddhate tanti-khīlake visatthe vikale panipakkate |  
Avinde khandaso kate kimhi tattha manam nivesaye ? ||391||  
Tathūpamam dehakāni mam tehi dhammehi vinā na vattanti  
Dhammehi vinā na vattanti kimhi tattha manam nivesaye ? ||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a dancer). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what<sup>1</sup> in that (figure) would you fix the mind (as the real form or rūpa)?<sup>2</sup> The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, i.e. the four dhātus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhā (not in Childers) is explained by the Commentarī, p 211, as sombhakā, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' cf Sk pusta, pustaka)

Sombhā must be referred to the √cumbh or √cubh<sup>2</sup>

<sup>1</sup> I.e. on what particular part of the figure when reduced to fragments.

<sup>2</sup> Is sabbhaṇṇam (sobhanakaram) in the Majjhima-sīla, rendered 'balls,' by Dr. Davids (Buddhist Suttas, p 192), to be referred to sombhā in the passage translated above, and to be rendered by 'puppet shows'?



With regard to *cilimika*, *cillaka* and *cîra*, Sk lexicographers offer no etymology I would venture to suggest an onomatopoeic root *cir* or *cil* 'to crackle' (*cf* our 'scrap' from 'scrape'), seen in Hindî *ciracirânâ*, *cilacilânâ* 'to crackle', *cîranâ* 'to rend, tear', *cîri* 'a cut, tear', *jhîlamîlânâ* 'to crackle', *jhirî* 'crack, slit, bark'

### CHANDAKA

Chandakam samharatî (not in Childers) seems to mean 'to raise a subscription,' 'make a collection' *Cf* Hindî *candâ uthânâ* 'get up a subscription,' 'contribute' See Jât 1 p. 422, Jât 11 pp 45, 196, Suttavibhanga, 11 p 250

### DHAMSATI.

Childers registers *dhamsetî* 'to fell,' 'destroy,' but not *dhamsatî* 'to fall,' 'fall away from' (with the ablative) *Cf* Jât 111 p 260, where *dhamsatî* is explained in the Commentary by *parihīyyatî*, also Jât 111 p 457, "sag-gatthânâ *dhamsatî*," explained in the Com by "âkāsato bhassitvâ pathavim pavissatî" *Dhamsate* occurs in Thera-Gâthâ, v 225, "sukhâ so *dhamsate*," and in v 610, "dussîlo pana mittehi *dhamsate* pâpam âcaram"

### NIKÛJATI

Under this head Childers has omitted to register two distinct verbs The first must be referred to the Sk *nikûj* 'to chirp, warble, hum'

*Kânasmim vanasandacârinî kokilâ va madhuram nikûjitam*  
Tam jarâya khalitam tahim tahim saccavâdivacanam anañ-  
ñathâ (Therî-Gâthâ, v 261)<sup>1</sup>

The second *nikûjatî* (of onomatopoeic origin with the first) is not found in Sanskrit It means 'to twang' *Cf* Sk

<sup>1</sup> *Cf* Khippam gūṇam eṇaya vaggu vagguṇam hamso va paggaṇṇa ha sanikam nikûjām  
Bindussareṇa suvikappitena (Thera-Gâthâ, v 1270)

√ḡñj (weakened form of a root kiñj or kuñj) 'to twang, jingle', ḡñjini 'a bow-string', and √kuñj 'to rustle'

Yathâ câpo ninnamati jiyâ câpo nikûjati (Jât. ii No 397, p 323, l 7)

### NIKKINÂTI.

Childers registers kinâti and vikkinaâti, but not nikkinâti, but see Milinda-pañha, p 284 Does âvapitum in Milinda, p 279, mean 'to cast off' or 'to give as a present,' "labhati pitâ puttam inatto vâ âjivakapakato vâ âvapitum vâ vikkintum vâ ti"

### NIBBHOGA

Aññatra ottha-nibbhogâ pâyam jânâti kiñcanan ti (Jât ii No 247, p 264)

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jâtaka-book nibbhoga signifies 'a distortion', ottha- 'bhañjana<sup>1</sup> 'making a wry face' (Jât ii p 263, l 25). Nibbhoga, not used in this sense in Sanskrit, is from nibhuj, cf Sanskrit oshthau nirbhujati 'to distort one's lips, make a wry face,'<sup>1</sup> corresponding to Pâli ottham bhañjati (?ottham bhuñjati), Jât ii pp 263, 264

### PAVECCHATI AND ANUPPAVECCHATI<sup>2</sup>

The words pavecchati and anuppavecchati present many difficulties to Pâli scholars, and no satisfactory explanation has, as yet, been given of them

Dr Trenckner has pointed out ("Pâli Miscellanies," p 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

<sup>1</sup> Cf Sk bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth'

<sup>2</sup> See "Academy" for Sept 26th, 1885, p 207

derivative from *avikshat*, but neither *viç* nor *vish* makes good sense. In the meaning it agrees with Sanskrit *prayacchatī*, but the identification presents some phonetical difficulties”

Though *pavecchatī* means ‘to give,’ the syntactical use of *deti* is not quite the same, the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction, but compare the use of *pavecchatī* in the following passages

“*Âdeyyesu dadam dānam deyyesu na pavecchatī*”

(Jât iii p 12, see also p 172) \*

“*Kālena tamhi havyam pavecchatī*”

(Sutta-Nipāta, vv. 463–4, 490)

“*Appasmim ye pavecchantī esa dhammo sanantato*”

(Samyutta-Nikāya, I iv 2)

This ‘*acchi*’ is not of an accusative and locative seems to indicate that the original meaning of *pavecchatī* was probably not ‘to give,’ but ‘to pour down (on),’ and hence to ‘bestow, give’

Instead of referring it to the root *viç* or *vish*, it might well be derived from the root *vrish* (‘*vaish*’), ‘to rain,’ ‘to induce to rain’ (causal). Cf. Pāli *acchatī*, from the root *âs*, through the aorist *acchi*

It is worth noting that, traditionally, the meaning of ‘give’ is assigned to *vrish* by the Sanskrit lexicographers. But the Sanskrit *pra-vrish* is represented in Pāli by the verb *pavassati*, used impersonally, or with ‘*deva*’ or ‘*megha*’ as subject. Cf. ‘*pavassa deva*’ (Sutta-Nipāta, vv 18, 19, 20); ‘*mahāmegho pâvassī*’ (Jât i p 503), see also Samyutta-Nikāya, iii 3, 4, where *abhivassati* occurs, and again in viii 7. See *Milinda-Pañha*, p 152

No examples, however, of such phrases as ‘*devo pavecchatī*’ ‘*megho pavecchatī*,’<sup>1</sup> have as yet been pointed out, but

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<sup>1</sup> The Burmese MSS read *pavacchatī* and *anuppavacchatī*

anuppavecchati does occur with deva as its subject in an unedited portion of the Anguttara-Nikâya, III 33, p 135  
"deva ca sammâdhâram anuppaveccheyya"

"Puna ca param brâhmana etarahi manussâ adhammarâgarattâ tesam devo na sammâdhâram anuppavecchati, tena dubbhikkham hoti"  
(It III 56, p 160) See Divyâvadâna, pp 25, 437, Milinda-Pañha, p 375

There is no very great change of meaning between 'to cause to rain,' 'to pour down,' etc., and 'to give.' Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as 'to shower down,' 'to pour down,' and 'to shed,' in the sense of 'to give,' 'bestow,' etc. There is a somewhat difficult passage in the Sutta-Nipâta (vv 208, 209), where anuppavecchati<sup>1</sup> occurs in the sense of deti, but where the original meaning, perhaps, is implied in the metaphor employed in v 209

- "(208) Yo jâtam ucchiya na  
jâyantam assa nânuppavecche  
tam âhu ekam muninam carantam  
adakkhi so santipadam mahesi  
(209) Sankhâya vatthûni pamâya bijam  
Sineham assa nânuppavecche"

Prof Fausboll translates the foregoing verses as follows

"Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way to* it while springing up towards him, him, the solitary wandering, they call a Muni such a great Isi has seen the state of peace

"(209) Having considered the causes [of sin and] killed the seed, *let him not give way to* desire for it."

Anuppavecchati cannot mean 'to give way to,' nor does assa (v 208) mean *towards him*, the dative must be

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<sup>1</sup> Childers, in the Addenda to his Pâli Dictionary, explains anuppavecchati by 'to enter,' from  $\sqrt{vic}$ , but this gives no sense

here used to express 'to' or 'for' (the sake of) as in v 209 and in the second quotation from the Anguttara-Nikāya

There is a great difficulty in the reading jāyantam (in v 208), the present participle of jāyati, what we require, as seen in v 209, is a noun of some kind in the accusative. At first sight one is tempted to read yāpanam 'sustenance,' or pānīyam 'water,' corresponding to sineham in v 209, but, bearing in mind the use of deti in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of jāyati, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered *having killed*', but this could easily be got rid of by taking pamāya as equivalent to pamānitvā, signifying 'having discerned,' *cf* 'Yo c'idha kammam kurute pamāya,' etc (Jât III. p. 114)

The meaning of the foregoing passage might be expressed in the following terms

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]'

Sineha (sneha) does not only mean 'desire,' but, in regard to *seed*, signifies (fiuctifying) *moisture*, as in the following passage from the Samyutta-Nikāya, v 9

"Yathā aññataram bijam khetto vuttam virūhatī patha-vīrasañ cāgamma sinehañ ca tad ubhayam evam khandhā ca dhātuyo cha ca āyatanā ime hetum paticca sambhutā lokañ nirujjhare"

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated ”

If, however, we are to take *pamāya* in the sense of ‘having killed,’ for it can be so translated, then *sankhāya* must be referred not to the Sanskrit *sankhyā*, but to the causal of *sanksi*, and may be rendered ‘having destroyed,’ i.e. “the sage *having* once *destroyed* the root, and having *killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits ” This interpretation fits in well with v 207, the commencement of the *Munisutta* • “From intimacy [with the world] arises fear, from household life arises defilement, the homeless state, freedom from association [with the world]—this is, indeed, the view of a *Muni* ”

#### PAMUÑCATI SADDHAM

In *Mahāvagga*, i v 7, *Samyutta*, vi 1, 2 *Brahmā Sahampati* entreats the Buddha to open the door of the Immortal (i.e. of *Nirvāna*), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered In answer to this request, Buddha repeated the following stanza

“*Apārutā tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham ||*”

This is rendered by the translators of the *Vinaya Texts* (*Sacred Books of the East*, vol xiii p 88) as follows

“Wide open is the door of the Immortal to all who have ears to hear, let them send forth faith to meet it.”

Mr Bendall, in the *Journal of the Pali Text Society* for 1883 (pp 77–85), draws attention to the translation of *pamuñcantu* by ‘send forth to meet it,’ and points out that it would be difficult, if not impossible, to verify this sense of the verb He suggests that *saddham* in the stanza quoted above is not ‘faith,’ but ‘an offering to the manes,’ representing the older Brahmanical faith, and that *pamuñcantu*

signifies 'let them relinquish' But the thought of Brahmâ Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr Oldenberg and Prof Davids or that suggested by their critic

"Then Brahmâ Sahampati understood 'the Blessed One grants my request that he should preach the doctrine' "

As the gâthâ stands translated no such request is granted We must therefore endeavour to look at the Pâli a little more closely

Tesam I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma, sotavanto does not, I think, here mean 'having ears,' though this sense is supported by the Tibetan version of the Sanskrit equivalent of the Pâli original In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavâ, in a Buddhistic sense, might be almost equivalent to Pâli tevijjo It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvâna, self-revealed, and at first known only to himself To saddham I would give its ordinary meaning of *faith*

The next difficulty is with pamuñcantu The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of 'utter,' 'declare.'

"Vâcam pamuñce kusalam nâivelam "

(Sutta Nipâta, v 973)

Fortunately we have an example of the use of pamuñcati with saddham, where the meaning seems tolerably clear

"Yathâ ahu Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu (? pamuñcassu) saddham "

(Sutta-Nipâta, v 1146)

This is translated by Prof Fausboll (Sacred Books of the East, vol x p 213) as follows — "As V. was delivered

by faith, so shalt thou let faith deliver thee" Prof Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto I would suggest the following alteration — "As V was one by whom the faith was proclaimed, so shalt thou proclaim the faith"

Now in v 1131 Pingiva, to whom the words in v 1146 are addressed, says, "Pârâyanam anugâyissam" I will proclaim the way to the further shore (*i.e.* Nirvâna) Taking sotavanto, pamuñcantu, etc, in the senses already suggested, the stanza from the Mahâvagga might be rendered thus —

"Wide ope to them are now Nirvâna's gates,  
Let them who know the truth the faith declare"

Of course Buddha was the only one *conversant with the truth* (sotavâ), and so Brahmâ Sahampati understood it, and departed, knowing full well that his request was granted

Professor Kern has found the same difficulty in the translation of the verb pamuñcati He says — "I do not understand this pamuñcantu 'let them cast off, loose or emit' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-pundarikâ, p. xii, note 6)

### PASSA

Childers has not registered this word, which occurs in Thera-Gâthâ, v 61, p 9

Passati passo passantam apassantañ ca passati  
Apassanto apassantam passantañ ca na passati ti.

With the above quotation compare Upamshad, pt. ii Sacred Books of the East, vol xv p 345, where Prof Max Muller quotes from the Chhândogya Upamshad the following lines —

Na pasyo mṛtyum pasyati na rogam notā duḥkhatām  
Sṛṣṭvā ha iha pasyati sarvaṃ āpnoti sarva-śāntiḥ



## PUNARABHISHEKA

Punarabhisheka is mentioned in the *Āitareya Brāhmaṇa*, 8 5 1 (ed Aufrecht, p 214), and is alluded to in the *Vaddhakasūkhara Jātaka* (No 283, II p 409), translated by the present writer in the *Folk Lore Journal*, vol IV pt 1 pp 48-52

The Jātaka story says, "They made kings sit in a fine chair made of Udumbara wood, and consecrated him with three shells"

## BHASTĀ

The only meaning assigned to bhastā in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jāt III p 278, (2) 'leathern bag,' 'a skin,' Jāt III p 346, *Thera-Gāthā*, vv 1134, 1138, *Therī-Gāthā*, p 202, l 19

## MAKKATIKA

In Jāt II p 70, mukha-makkatikam karoti means 'to make monkey-faces,' 'to make grimaces,' cf makkavikāradīni karoti (Jāt II p 447), and makkatīyāni karoti (Jāt II p 448)

In the first gāthā to Jāt No 299, II p 448, okkandikam kīlati seems to be equivalent to makkatam karoti. The Com explains okkandikam by "migo viya okkandikatvā". If okkandikam kīlati signify 'to cut capers,' 'gambol,' it is to be referred to the √skand, or if it be the same as 'kikim karoti' (see Jāt II p 71), then we should have to refer it to the √krand.

## MOKKHACIKA

This word occurs in the *Majjhimasāla*. Dr Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling'

Childers renders it 'tumbling, acrobatic feats'. Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see *Vinaya Texts*, pt II p. 184), but how is the word to be ' ' explained?

The first part of the term—*mokkha* from  $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is *cika*? I take it to mean ‘turning’ from a root *cik*, a weakened form of  $\sqrt{\text{cak}}$  ‘to turn, whirl’ (cf. Sk *cakita* ‘shaking,’ *cak-ra* ‘a wheel’, Hindi *cakcaka* ‘flashing’), a nasalized form of which we have in Sk *cañc-ala*, Hindî *cañcala* ‘lightning,’ *cañca-nânâ* ‘to thrust, shoot.’

For weakened forms like *cik*<sup>1</sup> from *cak*, compare the Sk roots *ang* and *ing*, *çam* and *çim*, *ças* and *çis*. Not only have we in Pâli traces of a root *cik* from *cak*, but also a root *cing* ‘to turn or go round’ (not found in Sansk.), in *cingulaka* ‘a mimic windmill made with palm leaves’

*Cingulaka* was probably an old game of ‘whirligig’. In Jain Prâkrit it is called *çingulaka* (see *Aupapâtika-sutta*, § 107, p. 77)<sup>2</sup>

There must have been a noun *cing-ula* ‘a wheel,’ for we find in the *Anguttara-Nikâya* in 15.2, the denominative *cingulâyitvâ* ‘causing a wheel to go round’. This root *cing* in the sense of ‘to jump,’ explains Sk *cing-ata* (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

## LANGHAKA

*Langhaka* (not in Childers) is an ‘acrobat’. See *Milinda-pañha*, pp. 34, 191, 331, Jât. 1. 431. *Langhana-sippa* = ‘the art of jumping over swords or knives,’ Jât. 1. p. 430.

Cf. “*langhana-dhâvana-gîta-naccâdini*” (Jât. 11. 431), *langhî* (Jât. 11. p. 363, Jât. 111. p. 226).

## LOCANA

The only meaning given to *locana* by Childers is ‘eye,’ but there is another *locana* in the phrase *kesamassulo-*

<sup>1</sup> Cf. Hindî *cikalanâ* ‘to chew slowly’, *cikanânâ* ‘to rub, polish’.

<sup>2</sup> In this section of the *Aupapâtika Sutta* we find *danda-yuddha* and *nâliyâ-vuddha*. See note on *Danda-yuddha* in the “*Journal of the Pâli Text Society*,” 1884.

cana (Puggala-Paññatti, p 55, Anguttara-Nikâya, III. 151, Jât III pp 74, 235) Here locana has the sense of the Sanskrit *luñcana* 'pulling or tearing out,' and is a derivative of a verb *loceti* (not in Childers), the causative of *luñcati*.

locana : loceti :: mocana : moceti  
loceti : luñcati : moceti : muñcati

The usual causative of *luñcati* is *luñceti* (not in Childers), cf *kese luñcetvâ* (Therî-Gâthâ, Com p 186) —

Te sâdhû tî tassâ tâlatthnâ kese luñcetvâ pabbajesum

But *locayati* occurs once in our printed texts —

Pañcapaññâsa vassâm rajojallam adhârayim  
Bhuñjanto mâsikam bhattam kesamassum alocayim  
(Thera-Gâthâ, v 283)

### VALETI

Childers has no examples of the verb *valeti* 'to twist, wring,' cf *gîvam valeti* 'to wring the neck' (of a bird), Jât I p 436 In Jât I p 452, we find the expression 'sâtake valeti,' where *valeti* may perhaps mean to fold?

### VIKANNAKA

This word (not in Childers) occurs in Jât I p 227, l. 27, p 228, ll 2, 7, and signifies a harpoon for *spearing* a crocodile The Com explains *vikannaka* by *vikannakasalla*

### VIDAMSAKA

Danta-vidamsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Anguttara-Nikâya, III 103, p 261, l 4, Jât III p 222, l 7)

### VIDDHA

In the following passage *viddha* seems to mean 'open, clear'.

"Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abbhussukkamâno<sup>1</sup> sabbam âkâsagatam tamam abhivihacca<sup>1</sup> bhâsate ca tapate ca virocate ca, etc." Jât. iii 92, 2, p 242, Samyutta-Nikâya, ii 3, 11, p 65

## VETI.

Veti=Sk vy-eti 'waned,' does not occur in Childers' dictionary Cf Udeti âpûrati veti cando (Jât. iii p 154, l. 6)

## SANKASÂYATI

Sankasâyati 'to be dejected' is not in Childers, but see Anguttara, ii iv 8, p 69, Samyutta-Nikâya, p. 202

## SANKOCANA.

Mukha-sankocana 'contortion of the mouth, wry face' (Jât iii p 57 See note on NIBBHOJA)

## SAMADHIGANHÂTI

Pâli, in common with Sanskrit, employs the term samadhi-gacchati (see Thera-gâthâ, v 4, p 2), but samadhi-ganhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of 'to get,' 'obtain,' probably through confusion with samadhi-gacchati

"Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhi-ggayha tittati dâdhannikañ c'eva attham samparâyikañ câ ti (Samyutta-Nikâya, iii 2, 7, p 86)

In the gâthâ, p 87, to the foregoing passage adhiganhâti (not in Sanskrit) is used in the sense of samadhi-ganhâti.

"Appamatto ubho atthe adhiganhâti pandito"

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<sup>1</sup> Not in Childers,

In the *Anguttara-Nikâya*, v 31, *adhigānhatī* seems to mean 'to surpass' "Yo so Sumane dāyako so amum adāyakaṃ devabhūto samāno pañcahi thānehi adhigānhatī dibbena āyuna," etc

### SÂKATIKA

Childers gives *Sâkatika* as an adjective, but it occurs in the *Samyutta Nikâya* ii 3 3 p 57, in the sense of 'a carter'<sup>1</sup> See *Jât* iii p 104 The *Milinda Pañha*, pp 66, 194, has the same *gâthâ* in a more correct form —

Patigacc' eva tam kayirâ yam jaññâ hitam attano  
Na sâkaṭikacintâya, mantâdhiro parakkame  
Yathâ sâkatiko nâma samam hitvâ mahâpatham  
Vissamam maggam âruyha akkhacchinno va jhâyat

### SÂRADDHA

Childers has a form *sâraddho*, which he explains as *su-âraddho*, but this does not apply to *asâraddho* in the *Anguttara-Nikâya* iii 40-1, p 148, 128 2, which must be referred to *samrambhatī* Cf *Pâli sârambha*.

### SINGI

*Anguttara-Nikâya*, iv 26

"Ye te bhikkhave bhikkhû kuhâ thaddhâ lapâ singi unnalâ asamâhitâ na me te bhikkhave bhikkhû mâmakâ"<sup>2</sup>

Childers has no such form as *singi*, nor is it found in the *Saṅskrit Dictionaries*

The Commentary has the following note

"Singî ti tattha katamam singam? Yam singam singaratâ cāturiyam parikkhatatâ ṇ , llll. t t t t ti evam vutthehi singa-sadisehi pâkatakilesehi samannâgatâ"

Lapa is not in Childers, but the Commentary explains it by *upalapaka* 'a fawner, intriguer' See Childers, s r lapako

<sup>1</sup> Cf *sâkuntika* (not in Childers) 'a fowler, bird-catcher' (*Therâ-Gâthâ*, v 299)

<sup>2</sup> kuhâ thaddhâ lapâ singî carissanti anyâ viya (*Thera-Gâthâ*, v 959, p 87)

## SOTTI

Sotti (Anguttara-Nikāya, iii 70, 5, p 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull v 13 Dr Oldenberg gives Billson's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti —

"kuruvindakasuttiyā ti kuruvindakapāsānacunnāni lābhaya (*sic*) bandhivā katakulika-kalāpako vuccati, tam ubhosu antesu gahetvā saññam ghamasanti" (Cullavagga, p 315)

"Sottin ti kuruvindasottim kuruvindakapāsānacunnāni saddhim lākhā yojetvā manike katvā vijjhivā sutte āvutivā tam mani-kalāpa-pantim ubhato gahetvā pitthim ghamasanti" (Com to Anguttara-Nikāya).

Sotti is therefore a 'back-scratcher,' made after the fashion of a string of beads Lābhaya in Dr Oldenberg's note must be a blunder for lākhāya

## SELETI

Gāyanti selenti ca vādayanti ca (Buddhavamsa, i 36, p 3)<sup>1</sup> See Sutta-Nipāta, v 682, p 128, where the Editor prints selenti, but the Commentary to the Buddhavamsa does not support the cerebral /

Childers makes no mention of the verb seleti 'to shout,' but records the derivative selanam (with dental /) 'noise,' 'shouting,' without giving any information as to the etymology of the word The Commentary to the Buddhavamsa defines selenti by "mukhena selita-saddam karonti."

The etymology of the verb seleti is doubtful If we read seleti, it might be connected with Sk svarati, Pālī sarati, but if seleti is the true form, then it ought perhaps to be referred to the root ḥlāgh 'to praise,'

<sup>1</sup> Cf Aupapātika Sutta, p 56

Gāyantā vāyantā naccantā taha hasanta-hāsantā (? -bhāsantā)

‘applaud’ Cf the Prākṛit *salaha*, a substitute for *ṣlāgh* (Hemacandra, iv 88)

Pāli has the verb *silāghatī*, Sk *ṣlāghatī*, but *seleti* may possibly be a contracted causative, and represent a Prākṛit *salhayatī* (*silhayatī*) for *salahayatī* (*silahayatī*)

Dr E. Muller (Pāli Grammar, p 7) wrongly explains *seleti* as *ṣādayatī* ‘to fall off,’ and adds that *usselhetī* (Cullavagga i 13, 2=Suttavibhanga i 1, 80—“*usselhenti pi appothenti pi*”) is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger’

*Usselhetī*, I venture to think, is connected with *seleti* from the  $\sqrt{\text{ṣlāgh}}$ , and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

## SŪPĪ, SŪPEYYA

Childers has *sūpa*, but not *sūpī* (=sūpasampanna), Jāt. iii p 328, or *sūpeyyapanna* ‘curry-leaf,’ ‘curry-stuff’ (Jāt. i p. 99)

## EMENDATIONS

### I

Vilumpat’ eva puniso yāvassa upakappati  
Yadā c’aññe vilumpatī so vilutto vilumpatī

(Jāt ii No 240, p 239)

In a parallel passage in the Samyutta-Nikāya iii. 2. 5, p 85, we find the following additional lines —

Thānamhī maññatī bālo || yāva pāpam na paccatī ||  
Yadā ca paccatī pāpam || atha bālo dukkham nigacchatī ||  
Hantā labhatī hantāram || jetāram labhatī jayam ||  
Akkosako ca akkosam || rosetārañ ca rosako ||  
Atha kamma-vivattena || vilutto vilumpatī ti ||

The verses as they stand in the Jātaka text do not make very good sense

"A man e'en plunders as long as it is profitable to him,  
(but) when others plunder (him, then) the plunder'd  
plunders "

The additions of the Samyutta seem to show that, since the *slayer* meets a slayer (*ie* is slain), etc, we ought to alter the text of the Jâtaka verse so as to translate 'the plunderer is plundered,' instead of 'the plunder'd plunders'

The note in the Commentary to the Jâtaka verses is as follows —

So vilutto vilumpatî tî atha so vilumpako aññehi  
vilumpatî, vilumpate<sup>1</sup> tî pi pâtho, ayam ev' attho .

evam vilumpako puna vilumpam pâpunâtî tî

\* If we read "so vilutto viluppati," it makes sense "he being plunder'd is grieved," but the true reading is perhaps "so viluttâ vilumpate" 'the plunderer is plundered'

Viluttâ would represent a Sk viloptri 'a plunderer,' 'spoiler,' and correspond to the nouns hantâ and jetâ in the Samyutta gâthâs

## II

Balañ ca vata me khînam, pâtl.c.v.vjñ ca na vijjati

Sanke pânaparodhâya, handa dâni vajâm' ahan ti

(Âsankâ Jâtaka, No 380, p. 249 )

The Commentary explains sanke by âsankâmi. I propose to read 'âsanke pânaparodham,' etc, for sanke pânaparodhâya" The sense seems to require it, and it would not be against the metre

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, "sanke, etc" Whereupon the girl says, "O king, you know my name, you have just spoken it" As the maiden's name is Âsankâ, the king most probably said "Âsanke pânaparodham" *ef* tass' uparodham parisankamâno (Jât m. p 210)

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<sup>1</sup> For vilumpate see Jât m p 513



## III \*

“Samkhâya lokasmim parovarâni  
 yassa jitam n’atthi kuhuñci loke  
 santo vidhûmo anigho mirâso  
 atâni so jâtijaran ti brûmîti ”

(Sutta-Nîpâta, v 1048, p. 191 )

This verse occurs in the Anguttara-Nikâya iii 32, p 133, from which Prof Fausboll gives Dr. Trenckner’s quotation Here again the reading is inaccurate —“Samkhâya lokasmim parovarâni yassa jînam (or yasmimñjîtam) n’atthi,” etc

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows

“Having considered everything in the world he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say ”

The translator takes yassa jitan n’atthi to mean, literally, ‘to whom there is no *defeat*,’ jitan being here used as a noun But jitam, I venture to think, is never employed in the sense of *defeat*—*cf* jitam apajitam kayirâ, etc = *victoriam* . . . *cladem facere potest* (Dhammapada, v 105) The usual term for *defeat* is parâjayo in contradistinction to jayo and vijayo (Jât iii pp 6, 7, Dham v 201) Yassa jitam is here plainly a scribal blunder (*cf* Dham. v 179)

The editor gives the variant reading yassañhitam probably for yassa ’ngitam, and this again for ‘yass’ ingitam,’ which gives good sense

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS of the Anguttara-Nikâya (Devadûtavagga, iii 4 2) that I have consulted, read yasamsi-jitam (or yasmsi-jitam), whilst the Burmese (Phayre) MS has yassiñcitam, from which it is not

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\* For III IV V, see “Academy” for Sept 19th, 1885, pp 189, 190

difficult to see that the true reading is *yass' iñjītam* 'Iñjītam' or 'ingītam' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v 255, 'N'atthi Buddhānam iñjītam' = 'Non est Buddharum motus', *Ti... n* v 386, *Sutta-Nīpāta*, v 10±1, *Samyutta-Nīkāya*, v 5)

A copy of the Commentary to the *Anguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjītam*, and says that the *satta iñjītāni* by which an *Arahata* is unmoved are *rāga*, *dosa*, *moha*, *māna*, *ditthi*, *kilesa*, *duccarita*. *Buddhaghosa's* reading is of course the true one, and must be admitted into the text

## IV \*

"Aññāya sabbāni nivesanāni  
anikāmayam aññataram pi tesam  
sa ve muni vītagedho agidho  
nāyūhatī parāgato hi hoti "

(*Sutta-Nīpāta*, v 210, p 37)

This is rendered as follows in the "Sacred Books of the East" (vol x p 34)

"He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*, for he has reached the other shore "

Prof Fausboll has translated *nāyūhatī* (not in Childers) as if it were *nāvyūhatī*. The word *āyūhatī* does not mean 'to gather up,' but to 'strive,' 'use exertion,' 'endeavour' In Buddhist phrasology he who has gone to the *further shore* has reached *Nirvāna*. An *Arahata* is free from passion, and has no internal struggles (see *Sutta-Nīpāta*, v 177).

In the *Samyutta-Nīkāya*, I 1 1, Buddha, in answer to the question how he crossed the stream, replies

(a) "Khvāham āvuso appatittham anāyūham ogham atarim ti."

(b) “Yadâ svâham âvuso santitthâmi tadâssu  
samsîdâmi yadâ svâham âvuso âyûhâmi  
tadâssu nibbuyhâmi”<sup>1</sup>

i.e. “I indeed, *not* (now) *exerting myself*, ‘crossed the shoreless stream” [The commentary explains an âyûham by avâyamanto]

“When, sir, I remained quiet, then, in fact, I sank, (but) when I exerted myself, then, indeed, I reached the shore”

This notion is referred to again in the Samyutta-Nikâya, II 1 5.

“yâva na gâdham labhati  
nadîsu âyûhatî sabbagattehi jantu  
gâdhañ ca laddhâna thale thito so  
nâyûhatî pâragato hi so ti”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main<sup>2</sup> in the stream, but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Samyutta-Nikâya, ed Feer, p 53)

The Pâli root yûh corresponds to Sanskrit √ûh,<sup>3</sup> cf viyûhatî (or vyûhatî), ‘to dig or gather up sand or dust,’ and see Suttavibhanga, part 1 p 48 “*pamsum viyûhanto*,” Com to Ambavatthasutta

V\*

“munim mocchissamâpâssam tâdisam yaññam âgatam  
bhakutim vinayitvâna pañjalikâ namassatha”

(Sutta-Nipâta, v 484, p 85)

In the translation (p 79) the phrase bhakutim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing

<sup>1</sup> Nibbuyhatî is not in Childers' Dictionary (see Therî-Gâthâ, v 468)

<sup>2</sup> Literally ‘with all his limbs’

<sup>3</sup> See Milinda-Pañha, pp 108, 110

"The Muni who is endowed with wisdom, such a one who has resorted to offerings,<sup>1</sup> him you should worship"

Bhakutim vineti is to be compared with bhakutim karoti in the Jātaka book (*cf* bhrikutim kūtivā Divyāvadāna p 625), and bhākutikabhākutika in the Vinaya Texts (see "Notes and Queries" in the Pālī Journal for 1884, p 90) Bhakutim vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face

## VI

Madhū 'ti maññamānā ye tam viṣam samāsāsissuṃ  
tesam tam katukam āsi, maraṇam ten' upāgamuṃ  
(Jāt m No 366, p 201)

The metre of the first line is irregular, for samāsāsissuṃ we ought perhaps to adopt the reading of Cs samāsissuṃ from the root aç 'to eat'<sup>2</sup> Bā reads akhādissu

## TRACES OF JĀTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS

The Hindī ūd (=Pālī udda) not only signifies 'an otter,' but also 'a disputed point' ("this sense," says Platt, "arises from a story of otters disputing over a distribution of their prey")

The story here referred to is the Dabbhapuppha-Jātaka, No 400, in p 332, translated by the present writer in the Folklore Journal, vol iv pt 1 pp 52-54. An inferior version occurs in Ralston's "Thibetan Tales," No xxiv. p 332, in which the names of the otters are omitted, and the jackal's name Māyāvī is changed to Mukharā

The Moral of the story is omitted in the Thibetan version —

<sup>1</sup> Should it not be "such a one who has attained to offerings," i.e. by his merits as a sage?

<sup>2</sup> *Cf* āsissam in Thera-Gāthā, v 223, p 29, and asita in Milinda-Pañha, p 375

Evam evam manussesu vivâdo yattha jâyatī  
 Dhammattham patidhāvanti, so hi nesam vinâyako,  
 Dhanâpi tattha jīyanti rājakoso ca vaddhatīti  
 (Jât iii. p 336)

“ Thus when disputes ’mong men arise,  
 To law they have recourse  
 The judge their suit full soon decides  
 (And fees they have to pay),  
 And though their means grow less and less,  
 The king’s chest fuller gets ’

The only meaning Childers gives to vinâyaka is  
 ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gâthâ,  
 v 288), but here vinâyaka = vinicchayasâṃika ‘the  
 judge by whom disputes are settled’

#### PARTICIPLES IN *A* AND *TĀ*

In Prâkrit we find vamdittâ = vânditvâ (see Hema-  
 candia, ed Pischel, pt. II p. 82), and desittâ = deçat-  
 yitvâ (*Ib* p 26)

In Pâli we have similar forms, laddhâ = labhdhvâ  
 is of course well known, but cf anutthitâ (Samyutta-Nikâya,  
 xi 1, 2), sinâtâ (*Ib* vii 2, 11)

For Sk *ya* we find by assimilation *a*, as in manta (Sutta-  
 Nipâta, v 455, p 80), âmanta, explained by âmantetvâ  
 in the Commentary, Jât iii p 209<sup>1</sup> Cf ajjhosâ (= *a*  
 ajjhosâya, Milinda, p 69), Thera-Gâthâ, v 794, p 77

Prof Fausboll quotes the form datthu = disvâ, but  
 probably this is like Jan Prâkrit kattu, where the infinitive  
 is used for the gerund

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<sup>1</sup> Forms like okkamma, etc, are, of course, common enough, but those  
 like manta, etc, are rare

## DEVADÛTÂ —(DEATH'S MESSENGERS)

[AN OLD STORY WITH MODERN VARIATIONS]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No 9, 1 p 73.

Uttamangarukâ mayham ime jâtâ

Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti

"These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc"

Dr Rhys Davids, in his translation, p 17, of this Jâtaka, renders devadûtâ by '*Age's-messengers*' instead of '*Death's-messengers*'

Devadûta = Yama-purisa or Yama-dûta The Com. to the Jâtaka explains deva by maccu Cf the following verse (235) from the Dhammapada —

Pandapalâso va idâni 'sî,

Yamapurisâ pi ca tam upattitâ

"Thou art now [grey-haired] like a sear leaf, and *Death's-messengers* have e'en waited on thee"

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death A modern divine, addressing his youthful hearers, says "*The first grey hair upon our heads is Death's finger laid upon our brow, the first failure in our agility or our sensational acuteness is Death's message to us*" (Dr Jessopp's Norwich School Sermons, 1864, p 169)

The messengers of Death are three<sup>1</sup>—Old Age, Sickness and Death When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked 'I did not,' replied

<sup>1</sup> Tîn'mâmî bhikkhave devadûtânî (Anguttara-Nikâya, iii 35, p 138)

the sinner 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it, and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Anguttara Nikāya—Devadūta Vagga*, iii 35, pp 138–142) The account of Buddha's 'drives' previous to the "great renunciation"<sup>1</sup> points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Anguttara*, iii 38, 39)

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are The following is a nineteenth-century parallel by the late Headmaster of one of our public schools —

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came And one day, years thereafter, to his great amazement the King of Terrors stood before him He had broken the bargain, so said the man, while he clung eagerly to life Death, he alleged, had sent him no warnings

'No warnings!' was the answer, 'his eyes were dim, and

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<sup>1</sup> See *Buddhist Birth Stories*, pp 76, 77, *Max Muller's Selected Essays*, vol 1 p 537, ii p 197

## DEVADÛTÂ —(DEATH'S MESSENGERS)

[AN OLD STORY WITH MODERN VARIATIONS]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No 9, 1 p 73

Uttamangarukâ mayham ime jâtâ  
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti

"These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc "

Dr Rhys Davids, in his translation, p 17, of this Jâtaka, renders devadûtâ by '*Long-messengers*' instead of '*Death's-messengers*'

Devadûta = Yama-purisa or Yama-dûta The Com. to the Jâtaka explains deva by maccu Cf the following verse (235) from the Dhammapada —

Pandapalâso va idânî 'sî,  
Yamapurisâ pi ca tam upatthitâ

"Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee "

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death A modern divine, Dr J. H. Newman, his youthful hearers, says "*The first grey hair upon our heads is Death's finger laid upon our brow; the first failure in our agility or our sensational acuteness is Death's message to us*" (Dr Jessopp's Norwich School Sermons, 1864, p 169)

The messengers of Death are three<sup>1</sup>—Old Age, Sickness and Death When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked 'I did not,' replied

<sup>1</sup> Tîn' imâm bhikkhave devadûtânî (Anguttara-Nikâya, iii 35, p 138).



the sinner 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it, and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Anguttara Nikâya—Devadûta Vagga*, III 35, pp 138–142) The account of Buddha's 'drives' previous to the "great renunciation"<sup>1</sup> points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Anguttara*, III 38, 39)

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are The following is a nineteenth-century parallel by the late Headmaster of one of our public schools —

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him He had broken the bargain, so said the man, while he clung eagerly to life Death, he alleged, had sent him no warnings

'No warnings!' was the answer, 'his eyes were dim, and

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<sup>1</sup> See *Buddhist Birth Stories*, pp 76, 77, *Max Muller's Selected Essays*, vol 1 p 537, u p 197

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J Percival, M A, LL D, 1880, pp 121, 122)

It is worth noting that both Dr Jessopp and Dr Percival refer only to *one* messenger—old out the fact that the sickness and death of others are equally "*Heralds of Death*" The Buddhist story is much more telling and effective than its modern representatives

A variant of the 'story' to which Dr Percival refers occurs in L'Estrange's *Fables*,<sup>1</sup> No CCCL, entitled "*An Old Man that was willing to put off Death*" "*There goes a story that Death call'd upon an old man, and had him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will before he dy'd Why (says Death) you have had warning enough one would think to have made ready before this In truth, says the Old Man, this is the first time that ever I saw ye in my whole life That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees, and is not the frequent spectacle of other peoples' deaths a memento sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already, And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate*

[Moral] "*Want of warning is no excuse in the case of Death, for every moment of our lives either is or ought to be a time of preparation for 't.*"

L'Estrange's version is translated from the 149th fable in

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<sup>1</sup> London, 1694.

the Æsop of Abstemius (ed Massarius, Venice, 1519), entitled "De sene Mortem differre volente" <sup>1</sup>

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum etiam iuvenes, pueros, infantes quotidie rapiebant, non te admonebam mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas Quare vltius differendum non est

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus"

La Fontaine's fable of "La Mort et le Mourant" (Bk viii fab 1) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors" <sup>2</sup> —

"Annos homo centum qui fere compleverat  
Demum advenire Mortem sensit, et, nimis  
Properanter illam sic agere secum, querens,  
Oravit, ut ne prius obire cogerit,  
Perfecta quàm essent sua quædam negotia  
Saltem expectaret, dum ex nepote filii  
Brevi futuras conclusisset nuptias,  
Factoque rite testamento, ab omnibus  
Remotam rixis familiam relinqueret  
Quòd si migrandum hinc sibi fuisse tam citò  
Præmonitus esset . . Hic senem ultra Mors loqui  
Non passa Funeris habet mille nuntios  
Senectus longa, dixit, et prædam abstulit"

<sup>1</sup> See also No 99 in "Mythologia Æsopica," by Neveletus (Fianc 1610)

<sup>2</sup> See Fabulæ Æsopice, by F J Desbillons, Bk vii No xiiii (Manheim, 1768) Cf "L'Hôte de recreation," p 195, by Lodovico Guicciardini (Venice, 1580), or "Heures de recreation et apres disnees," by L G 1605, p 139

Desbillons refers to "Pilpay, p 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article) —

"When the changing watch of age strikes the drum of deep distress,  
The heart grows cold to joyous things, to mirth and happiness  
*The white hair comes, its message gives from Fate and terror's king,  
And the crooked back and stooping form Death's salutation bring*" (Eastwick's Translation, p 72)

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Jouch Camerarius, No 484 (1564, pp 347, 348), entitled "*De Mortis nuntius*"

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, ubi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, ut vires pristinas recuperaret. Ob hoc beneficium Letum promississe illi memoriam à se grati animi, et cum non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quod appropinquaret Letum. Illis pollicitis Pheræus elatus, animo securo vitam egit, cumque minime metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauissimè perhibetur, se circumuentum fraude arripì, et Lete vanitatem accussasse neminem enim prænantiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse Nam et annos ante sex febrī, et post duos rursum, grauedine ac destillationibus eum laborasse Intereaquē sæpe cum tussi, sæpe capitis doloribus confictatum, proximè etiam anhelasse Quibus omnibus ut accedentis Leti nuntius non longissimè illud abesse commune debuerit Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veterosum illum soporem, in quo aliquantisper pro mortuo iacuisti Ita probata fide sua, quodque promissum fecisset, Pheæum lamentantem et muliebriter eulantem abripuit

“Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò appetendam, nimium perhorrescendam esse”<sup>1</sup>

The following is Grimm's tale, No 177, Death's Messengers

“In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said ‘Halt, not one step further!’ ‘What!’ cried the giant, ‘a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?’ ‘I am Death,’ answered the other ‘No one resists me, and thou also must obey my commands’ But the giant refused, and began to struggle with Death. It was a long, violent battle, at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone The giant went his way, and Death lay there conquered, and so weak that he could not get up again ‘What will be done now,’ said he, ‘if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won’t have room to stand beside each other’ In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side When he saw the half-fainting one, he went ( ) , -- ( ) to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round ‘Dost thou know,’ said the ( ) whilst

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<sup>1</sup> The above is from the edition of 1571 (Lug ), p 465

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over' As soon as he felt himself well again, he began once more to live merrily Then one day some one tapped him on the shoulder He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer, he yielded to his fate, and went away with Death" ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. II. pp. 277, 278, 456, 457)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. II. p. 165.

## I

Fable xiv Bk iv

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END

“ A Wretch, that on the World’s uneasy Stage  
 Had acted long, ev’n to decrepit Age,  
 At the last Scene, thought he too soon had done ,  
 And when Death call’d him, begg’d he might stay on  
 He said, His greatest Bus’ness was to do  
 And hop’d the Fates wou’d not surprise him so ,  
 But spare him, that he might provision make  
 For that long Journey which he was to take

Death ask’d him why he had that Work deferr’d,  
 Since he had warn’d him oft’ to be prepar’d  
 He answer’d, He had never seen his Face,  
 And hop’d he would allow him Days of Grace  
 But Death reply’d , You often saw me near,  
 My Face in sev’ral Objects did appear ,  
 I have not only your Coevals slain,  
 ’Till but a few, a very few remain ,  
 But Young-men, Children, New-born infants too,  
 And all to caution and admonish you  
 All to remind you of your Mortal State,  
 And that my Coming wou’d be sure, tho’ late

When you perceiv’d your Eye-balls sink away,  
 Your Hearing fail, and ev’ry Sense decay ,  
 When you discern’d your Teeth forsake their Place,  
 Your wrinkl’d Forehead, and your meagre Face ,  
 Then you my Visage, in your own, might see,  
 Which every Day was representing Me

When you observ’d your Blood begin to freeze,  
 Your bowing Body, and your bending Knees ,  
 While scarce your feeble Legs your Weight cou’d bear,  
 Did not these Symptoms tell you I was near ?  
 And can you yet pretend to be surpriz’d ?

Then Die, your Folly shou'd be thus chastis'd .  
 If 'till to-morrow, I your Life reprieve,  
 You 'till to-morrow will deferr to Live  
 As you have done, still you, from Day to Day,  
 Repentance and Amendment will delay

#### THE MORAL

Since we must Die, but where, is not declar'd,  
 We shou'd for Death's Approach be still prepar'd  
 Our Life's uncertain Time shou'd so be pass'd,  
 As if each Minute was to be our last  
 Since on the Way in which our Lives we spend,  
 Our future Joys, or Miseries, depend ,  
 They best for Heav'ns reserv'd Abodes prepare,  
 Who Living, keep their Conversation there  
 They who in Endless Pleasures wou'd on High  
 For ever Live, to Sin must daily die  
 If our Repentance we procrastinate,  
 Our good Desires at last, will be too late  
 Virtue has got the Start in Life's swift Race,  
 And, to o'ertake her, we must mend our Pace,  
 Else, what we shou'd obtain, we ne'r shall find,  
 While she still keeps before, and we behind "

## II

### THE THREE WARNINGS

#### *A Tale*

" The tree of deepest root is found  
 Least willing still to quit the ground ;  
 'Twas therefore said by ancient sages,  
 That love of life increased with years  
 So much, that in our latter stages,  
 When pains grow sharp, and sickness rages,  
 The greatest love of life appears  
 This great affection to believe,  
 Which all confess, but few perceive,  
 If old affections can't prevail,  
 Be pleased to hear a modern tale.



When Sports went round, and all were gay,  
On neighbour Dobson's wedding-day,  
Death call'd aside the jocund groom,  
With him into another room  
And looking grave, You must, says he,  
Quit your sweet bride and come with me.  
With you, and quit my Susan's side ?  
With you ! the hapless husband cried ,  
Young as I am , 'tis monstrous hard ,  
Besides, in truth, I'm not prepared  
My thoughts on other matters go,  
This is my wedding-night you know  
What more he urged, I have not heard,  
His reasons could not well be stronger,  
So Death the poor delinquent spared,  
And left to live a little longer  
Yet calling up a serious look,  
His hour-glass tumbled while he spoke,  
Neighbour, he said, farewell ! No more  
Shall Death disturb your mirthful hour,  
And further to avoid all blame  
Of cruelty upon my name,  
To give you time for preparation,  
And fit you for your future station,  
Three several warnings you shall have,  
Before you're summoned to the grave  
Willing, for once, I'll quit my prey,  
And grant a kind reprieve ,  
In hopes you'll have no more to say,  
But when I call again this way,  
Well pleas'd the world will leave.  
To these conditions both consented,  
And parted perfectly contented  
What next the hero of our tale befell,  
How long he lived, how wise, how well,  
How roundly he pursued his course,  
And smok'd his pipe and strok'd his horse  
The willing muse shall tell

Then Die, your Folly shou'd be thus chastis'd .  
 If 'till to-morrow, I your Life reprieve,  
 You 'till to-morrow will deferr to Live  
 As you have done, still you, from Day to Day,  
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Since we must Die, but where, is not declar'd,  
 We shou'd for Death's Approach be still prepar'd  
 Our Life's uncertain Time shou'd so be pass'd,  
 As if each Minute was to be our last  
 Since on the Way in which our Lives we spend,  
 Our future Joys, or Miseries, depend ,  
 They best for Heav'n's reserv'd Abodes prepare,  
 Who Living, keep their Conversation there  
 They who in Endless Pleasures wou'd on High  
 For ever Live, to Sin must daily die.  
 If our Repentance we procrastinate,  
 Our good Desires at last, will be too late  
 Virtue has got the Start in Life's swift Race,  
 And, to o'ertake her, we must mend our Pace,  
 Else, what we shou'd obtain, we ne'r shall find,  
 While she still keeps before, and we behind "

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When Sports went round, and all were gay,  
On neighbour Dobson's wedding-day,  
Death call'd aside the jocund groom,  
With him into another room  
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To these conditions both consented,  
And parted perfectly contented.  
What next the hero of our tale befell,  
How long he lived, how wise, how well,  
How roundly he pursued his course,  
And smok'd his pipe and strok'd his horse  
The willing muse shall tell .

He chaffer'd then, he bought, he sold,  
 Nor once perceived his growing old,  
 Nor thought of Death as near  
 His friends not false, his wife no shrew,  
 Many his gains, his children few,  
 He pass'd his hours in peace,  
 But while he view'd his wealth increase,  
 While thus along life's dusty road,  
 The beaten track content he trod,  
 Old Time, whose haste no mortal spares  
 Uncall'd, unheeded, unawares,  
 Brought him on his eightieth year  
 And now one night in musing mood,  
 As all alone he sate,  
 Th' unwelcome messenger of fate  
 Once more before him stood  
 Half stilled with anger and surprise,  
 So soon return'd ' old Dobson cries  
 So soon, d'ye call it ' Death replies  
 Surely, my friend, you're but in jest,  
 Since I was here before  
 'Tis six-and-thirty years at least,  
 And you are now four-score  
 So much the worse, the clown rejoind,  
 To spare the aged would be kind,  
 However, see your search be legal,  
 And your authority—Is't regal?  
 Else you are come on a fool's errand,  
 With but a secretary's warrant  
 Besides, you promised me three warnings,  
 Which I have looked for nights and mornings,  
 But for that loss of time and ease  
 I can recover damages  
 I know, cries Death, that at the best,  
 I seldom am a welcome guest;  
 But don't be captious, friend, at least,  
 I little thought you'd still be able  
 To stump about your farm and stable;

Your years have run to a great length,  
 I wish you joy tho' of your strength  
 Hold, says the farmer, not so fast,  
 I have been lame these four years past  
 And no great wonder, Death replies,  
 However, you still keep your eyes,  
 And sure to see one's loves and friends,  
 For legs and arms would make amends.  
 Perhaps, says Dobson, so it might,  
 But, latterly, I've lost my sight  
 This is a shocking story, faith,  
 Yet there's some comfort still, says Death,  
 Each strives your sadness to amuse,  
 I warrant you have all the news  
 There's none, cries he, and if there were,  
 I've grown so deaf, I could not hear  
 Nay then, the spectre stern rejoined,  
 These are unjustifiable yearnings,  
 If you are lame, and deaf, and blind,  
 You've had your three sufficient warnings,  
 So come along, no more we'll part,  
 He said, and touched him with his dart,  
 And now old Dobson turning pale,  
 Yields to his fate—so ends my tale”

In this last version of an old Oriental fable the changes are remarkable, not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth

With La Fontaine's fable of “*La Mort et le Mourant*” compare the following old French version from “*Trois cent soixante et six APOLOGUES d'Esope*” par G Haudent, 1547 (ed Lorimer, Rouen, 1877), Part II No 156 —

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard  
 Et pretendoit le naurer de son dard  
 Il luy pria qu'en ce val transitoire

Elle voulsist le laisser viure encoire  
 Veu qu'il n'auoit adonc testamenté  
 Aussi qu'en riens ne s'estoit dementé  
 De preparer ce qu'appartient de faire  
 Ainsque venir en tel cas & affaire  
 Luy requerant fort d'auoir patience  
 Que de son ame & de sa conscience  
 Eust a penser, auant que le saisir  
 Et qu'a son corps faire aulcon desplaisir,  
 Mais ceste mort luy demanda, pouiquoy  
 Il n'auoit eu de ce regard en soy  
 Quand il voyoit chascun coup de ses yeulx  
 Qu'elle prenoit aultant ieunes que vieulx  
 Et qu'il n'y a plus aulcun personnage  
 Qui a present soit viuant de son eage  
 Qui estoit bien assez pour l'aduerdir  
 Qu'il se debuoit a mourir conuertir,  
 A quoy ne sceust ce vieillard contredire  
 Mais s'excusa tant seullement par dire  
 Qu'il n'auoit veue onques icelle mort  
 Insinuant quau vray auroit grand tort  
 D'ainsi le prendre, a la quelle replicque  
 A l'heure mesme icelle mort replicque  
 Quand de ton corps la force decliner  
 T'apparoissoit & tes sentz definir,<sup>1</sup>  
 N'estoit ce pas chose a toy bien certaine  
 Que ie venoye et estois fort prochaine  
 Ouy pour tout vray poutant estime & croy  
 Que ie n'auray en riens pitié de toy  
 Ains te feray mourir presentement  
 Malgré ton veul & ton consentement

<sup>1</sup> Cf the following passage from the sermons of J Gerson, Antwerp, 1706 Vol III Col 914 —

"Vides signa iudicii tu per viuensum corpus tuum et animam tuam caput tuum floret et fit canum lumen oculorum debilitatur memoria deficit, ingenium induratur"

Bot I rede a man he amende hym here,  
 Or þe *dede* [Death] come, or his *messangere*,

*His messangere may be called sickness*

(Hampole's Picche or Conscience, p. 56, ll 2020, 2024)

*Le Moral*

La fable nous peult demonstrier  
 Qu'ayons a viure en telle sorte  
 Que nous estimons rencontrer  
 Tousiours la mort en nostre porte

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jâtaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p xlix, §§ 5, 6, Crane's "Italian Popular Tales," pp 351-360, Keith-Falconer's "Kalilah and Dimnah," pp xiii-xvi, Max Muller's "Selected Essays," vol 1 pp 500-548

## PARALLEL PASSAGES

## I

The Bhisapuppha Jâtaka, No 392, vol iii p 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gâthâs of the Jâtaka tale, occurs in the Paduma-puppha sutta of the Samyutta-Nikâya, ix 14, pp 204, 205.

## II.

The gâthâs 291, 294 in Therî-Gâthâ, p 34, may be compared with verses 175, 176 in the Gajakumbha Jâtaka, No 345, iii p. 139.

## III.

With Therî Gâthâ, vv 488-492, p 171, compare a prose passage in Anguttara-Nikâya, v 76 (see Jât ii v 23-24, p 313, Suttavibhanga, ii p 134)

For "atthi-kankâlasannibhâ"<sup>1</sup> (Therî-Gâthâ, v 488) the Anguttara has "atthi-kankalûpamâ"<sup>2</sup>

<sup>1</sup> The Burmese MSS read -kankala°

<sup>2</sup> The Copenhagen MS reads kankhalûpamâ

Elle voulsist le laisser viure encoire  
 Veu qu'il n'auoit adonc testamenté  
 Aussi qu'en riens ne s'estoit dementé  
 De preparer ce qu'appartient de faire  
 Ainsque venir en tel cas & affaire  
 Luy requerant fort d'auoir patience  
 Que de son ame & de sa conscience  
 Eust a penser, auant que le saisir  
 Et qu'a son corps faire aulcon desplaisir,  
 Mais ceste mort luy demanda, pourquoy  
 Il n'auoit eu de ce regard en soy  
 Quand il voyoit chascun coup de ses yeulx  
 Qu'elle prenoit aultant ieunes que vieulx  
 Et qu'il n'y a plus aulcun personnage  
 Qui a present soit viuant de son cage  
 Qui estoit bien assez pour l'aduertir  
 Qu'il se debuoit a mourir conuertir,  
 A quoy ne sceust ce vieillaid contredire  
 Mais s'excusa tant seullement par dire  
 Qu'il n'auoit veue oncques icelle mort  
 Insinuant quau vray auroit grand tort  
 D'ainsi le prendre, a la quelle replicque  
 A l'heure mesme icelle mort replicque  
 Quand de ton corps la force decliner  
 T'apparoissoit & tes sentz definer,<sup>1</sup>  
 N'estoit ce pas chose a toy bien certaine  
 Que ie venoye et estois fort prochaine  
 Ouy pour tout vray poutant estime & croy  
 Que ie n'auray en riens pitié de toy  
 Ains te feray mourir presentement  
 Malgré ton veul & ton consentement

<sup>1</sup> Cf the following passage from the sermons of J Gerson, Antwerp, 1706 Vol III Col 914 —

"Vides signa iudicii tui per vniuersum corpus tuum et animam tuam caput tuum floret et fit canum lumen oculorum debilitatur memoria defecit, ingenium induratur"

Bot I rede a man he amende hym here,  
 Or þe dede [Death] come, or his messangere,

*His messa gere my br callid selmess*

(Hampole's *Prick of Conscience*, p 56, ll 2020, 2024 )



*Le Moral*

La fable nous peult demonstrier  
 Qu'ayons a viure en telle sorte  
 Que nous estimons rencontrer  
 Tousiours la mort en nostre porte

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jātaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p xlix, §§ 5, 6, Crane's "Italian Popular Tales," pp 351-360, Keith-Falconer's "Kalilah and Dimnah," pp xiii-xvi, Max Muller's "Selected Essays," vol 1 pp 500-548

## PARALLEL PASSAGES

## I

The Bhisapuppha Jātaka, No 392, vol iii p 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gāthās of the Jātaka tale, occurs in the Paduma-puppha sutta of the Samyutta-Nikāya, ix 14, pp 204, 205

## II.

The gāthās 291, 294 in Therî-Gāthâ, p 34, may be compared with verses 175, 176 in the Gāthâ Jātaka, No 345, iii p. 139.

## III

With Therî Gāthâ, vv 488-492, p 171, compare a prose passage in Anguttara-Nikāya, v 76 (see Jāt ii v 23-24, p 313, Suttavibhanga, ii p 134)

For "atthi-kankālasannibhā"<sup>1</sup> (Therî-Gāthâ, v 488) the Anguttara has "atthi-kankalûpamâ"<sup>2</sup>

<sup>1</sup> The Burmese MSS read -kankala°

<sup>2</sup> The Copenhagen MS reads kankhalûpamâ

Kankâla (not in Childers) signifies 'a skeleton'

For atthi-kankâla we sometimes find atthi-sankhalikâ = atthi-sanghâta (Suttavibhanga, 1 pp 105, 272-3, and cf Thera-Gâthâ, v 570, p 60)

The form "atthi-sankalikâ occurs in Mahāvastu, pp 22, 24.

The Editor thinks<sup>1</sup> that sankhalikâ (Jât 1 p 433, l 17) ought to be corrected to sankalikâ But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by sankalikâ

#### IV

Andho' ham hatanetto 'smi, kantâraddhâna pakkhanno  
Sayamâno pi gacchissam na sahâyena pâpenâti

(Thera-Gâthâ, v 95, p 14)

With the above compare the following —

Handâham hatacakkhu 'smi kantâraddhânam âgato,  
Semâ na gacchâmi n'atthi bâle sahâyatâ.

(Dhammapada, p. 86)

For "semâ na gacchâmin" we must either read "sayamâno pi gacchâmi," or "semânako pi gacchâmi," as in Thera-Gâthâ, v 14, p 3

#### V.

Pattam gandhacunnehi ubbattetvâ, etc

(Jât 1 p 238, l 7)

Pattam gahetvâ gandhehi ubbattetvâ, etc

(Samanta-Pâsâdikâ in Suttavibhanga, 1 p 329)

Childers has ubbattana 'to draw out, root out,' and ubbatteti, 'to draw out, root out,' but not ubbatteti, 'to rub clean, cleanse' Cf Divyâvadâna, pp 12, 36

Though Pâli discriminates between ubbatteti and ubbateti, both are from the root vrit with ud<sup>2</sup>

<sup>1</sup> Mahāvastu, p 387

<sup>2</sup> See Jacobi's Aus Erz in Mâhârâshtri, p 59, l 35.

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# PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £100 has already been thus given to the Society by public spirited friends of historical research.

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*Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscription for the year.

*Cheques and Post Office Orders should be made payable to the 'Pāli Text Society' (Address 3, Brick Court, Temple, London E C).*

# Report

or

## THE PALI TEXT SOCIETY

FOR 1886.

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I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are

1. Part I of the *Saṃmaṃbala* edited by myself and Professor Carpenter
2. The *Vimāna Vatthu*, edited by Gooneratne Mudalhyai, and seen through the press by myself
3. The *Anāgata Vamsa*, edited by Professor Minayeff
4. The *Gandha Vamsa*, edited by the same

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the Pitakas (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pāṇāmitā's* is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a contemporary poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhana Sutta*. Otherwise the work might have been written by a Buddhist of the Pitaka schools at Nālanda or elsewhere, and it often uses the very expressions of Pitaka texts. Thus

- Verse 13 -- Dhp 21  
 „ 14 -- Dhp 172.  
 „ 16 -- M x 5 3  
 „ 19 -- P P iv 19  
 „ 20 -- P P iv 10  
 „ 23 -- Dhp 103  
 „ 32 gives the Ariyadhammāni  
 „ 43 -- A 3 99  
 „ 61 -- S N 2 4. 3.  
 „ 117 -- Dhp 1

and the general tone is much more in accordance with the Arahāt ideal of the Hīnayāna than with the Bodhisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Katāha Gāthā and the Anuruddha Sataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *pièces* work. There is a simple directness of exhortation in the "Friendly Epistle," in striking contrast with the dainty and elaborate beauty of the "Oil Cauldron Stanzas," and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Sataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hilbrandt, of Breslau, has been kind enough to undertake the work.

As the "Friendly Epistle" shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect, and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

|       |          |                     |                                   |
|-------|----------|---------------------|-----------------------------------|
| .Page | 51       | may be compaired to | A 2 4 2                           |
| „     | 120      | „ „                 | Valāhaka Jālāka.                  |
| „     | 186      | „ „                 | J. 1 73, and S 1 14 4.            |
| „     | 191      | „ „                 | Pāc 51                            |
| „     | 200 foll | „ „                 | M P S iii 1 &c                    |
| „     | 229      | „ „                 | C ix 1 3                          |
| „     | 235      | „ „                 | M viii 1 11.                      |
| „     | 248      | „ „                 | A 3. 110                          |
| „     | 267      | „ „                 | J 1 84.                           |
| „     | 300      | „ „                 | S vi 2 5                          |
| „     | 340      | „ „                 | Khp 6 1                           |
| „     | 489      | „ „                 | S 4 10.                           |
| „     | 491      | „ „                 | J 1 117 8                         |
| „     | 498      | „ „                 | J No 4 = Kathā Saṁit<br>S vi 5 29 |
| „     | 521      | „ „                 | Sūci Jātaka                       |
| „     | 532      | „ „                 | Dhp 127                           |
| „     | 620      | „ „                 | A 3 58 = D 3. 1 5.                |

Dr Moirris also continues, and in a thoroughly systematic way, his contributions to Pālī Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pālī Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Dīgha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

|                               |      |               |
|-------------------------------|------|---------------|
|                               |      | No. of Issues |
| Journal                       | 136  |               |
| Anguttara                     | 110  |               |
| Buddhavamsa and Cariya Pitaka | 123  |               |
| Āyāranga                      | 156  |               |
|                               | ---- | 555           |
| In 1883—                      |      |               |
| Journal                       | 136  |               |
| Thera- and Therī- Gāthā       | 238  |               |
| Puggala .                     | 111  |               |
|                               | ---- | 485           |
| In 1884—                      |      |               |
| Journal                       | 140  |               |
| Samyutta, Part I              | 275  |               |
| Sutta Nipāta                  | 229  |               |
|                               | ---- | 644           |
| And in 1885—                  |      |               |
| Journal .                     | 104  |               |
| Anguttara, Part III           | 352  |               |
| Dhamma Saṅgani                | 300  |               |
| Udāna                         | 112  |               |
|                               | ---- | 868           |
|                               |      | ----          |
| Total . . .                   |      | 2602          |

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows —

|                          |                                   |
|--------------------------|-----------------------------------|
|                          | EDITED BY                         |
| 1 Anāgata Vamsa          | 1886 Prof. Minayeff               |
| 2 Anguttara, Parts I-III | 1885 Dr Morris                    |
| 3 Abhidhammattha Saṅgaha | 1884 Prof Rhys Davids.            |
| 4 Āyāranga Sutta         | 1882 Prof. Jacob                  |
| 5 Udāna                  | 1885 Dr Stenhal                   |
| 6 Khudda and Mūla Sikkhā | 1883 Dr E. Muller                 |
| 7 Gandha Vamsa           | 1886 Prof. Minayeff               |
| 8. Cariyā Pitaka         | 1882 Dr Morris                    |
| 9. Tela Katāha Gāthā     | 1884 { Gooneratne Mudal-<br>liyar |

## EDITED BY

|    |                            |      |  |
|----|----------------------------|------|--|
| 10 | Thera Gāthā                | 1883 | Prof Oldenberg                         |
| 11 | Thei Gāthā                 | 1883 | Prof Pischel                           |
| 12 | Dāthā Vansa                | 1884 | Prof Rhys Davids                       |
| 13 | Dhamma Samgani             | 1885 | Dr E Muller                            |
| 14 | Pañca Gati Dipana          | 1884 | M Léon Feer                            |
| 15 | Puggala Paññatti           | 1883 | Dr Morris                              |
| 16 | Buddha Vansa               | 1882 | Dr Morris                              |
| 17 | Samyutta Nikāya, Part I    | 1884 | M Leon Feer                            |
| 18 | Sutta Nipāta               | 1884 | Prof Fausboll                          |
| 19 | Cha Kesa Dhātu Vansa       | 1885 | Prof Minayeff                          |
| 20 | Sandesa Kathā              | 1885 | Prof Minayeff                          |
| 21 | Sumangala Vilāsini, Part I | 1886 | { Prof Rhys Davids<br>& Prof Carpenter |
| 22 | Vimāna Vatthu              | 1886 | { Gooneratne Mudala-<br>liya           |

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pālī Dictionary. Prof Fausboll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr E Muller will give us a glossary of proper names, and Dr Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Pitaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations —



## 1 PITAKA TEXTS.

|                     |                       |
|---------------------|-----------------------|
| A Anguttara         | N Niddesa             |
| Ap Apadāna          | P. Patthāna           |
| B Buddha Vansa      | P V Peta Vatthu       |
| C. Culla Vagga      | Pr. Paṇvāla           |
| C P Cariyā Pitaka   | Ps Patisambhidā       |
| D. Dīgha Nikāya     | P P. Puggala Paṇṇatti |
| Dh K Dhātu Kathā    | S. Samyutta Nikāya    |
| Dh P Dhammapada     | S N. Sutta Nipāta     |
| Dh S Dhamma Sa      | S V. Sutta Vibhanga   |
| I Itivuttaka        | Th I Thera Gāthā      |
| J. Jātaka           | Th II Therī Gāthā     |
| K Kathā Vatthu      | Ud Udāna              |
| Kh P Khuddaka Pāṭha | V. Vibhanga           |
| M. Māhavagga        | V V. Vimāna Vatthu.   |
| MN. Majjhima Nikāya | Y. Yamaka.            |

## 2 LATER TEXTS

|                          |                           |
|--------------------------|---------------------------|
| Abh Abhidhanmattha       | nī (quoted in the         |
| Samgaha                  | notes to Ud and           |
| An V Anāgata Vansa       | to Th I and II).          |
| Asl Attha Sālīnī         | Paṇ Jot Paramattha Jotikā |
| Cha Cha Kesa Dhātu       | (quoted in the            |
| Vansa                    | notes to S N).            |
| Dhp C Dhammapada         | Pgd Pañca Gati Dīpa-      |
| Commentary               | na.                       |
| D V Dāthā-vansa          | Sad. Saddhammopā-         |
| G V Gandha Vansa         | yana                      |
| Kh S Khudda Sikkhā       | San. Sandesa Kathā.       |
| Kvt Kankhā Vitarinī      | Sās Sāsana Vansa.         |
| Mls Mūla Sikkhā          | Smp Samanta Pāsādi-       |
| Net Netti Pakarana       | kā.                       |
| Niss Nissaggiya          | Sum. Sumangala Vilā-      |
| Pāc Pācītiya             | sinī                      |
| Paj Pajjamadhu           | Tel Tela Kathā (Gā-       |
| Pap Papañca Sūdani       | tha                       |
| Par Dīp Paramattha Dīpa- | Vsm Visuddhi Magga        |

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T W RHYS DAVIDS



Bḡes pai phrin yig  
(" Friendly Epistle ")

TRANSLATED BY

HEINRICH WENZEL, PH D

(PRIVAT DOCENT AT LEIPZIG UNIVERSITY)

---

PREFACE.

THE following is a translation of the Tibetan version of Nāgārjuna's letter to King *Udayana*,<sup>1</sup> first mentioned by Max Muller in the Journal for 1883, p 72 ff, where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsun*, one of the translators of our letter into Chinese (see about him M M's "Renaissance of Sanscrit Literature"), viz, that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharma-saṅgīti* (published in Anecdota Ononiensia, Aryan Series V, Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention Verse 4—the 10 Dharma's 54, v 5—the ten *Virtues*, Dh 67, v. 8—the six *Pāramitās*, Dh 17, v 29—the eight *Lokadharmas*, Dh 61, v 40—the *Brahmavihāra's*, Dh 16, v 41—the four *Dhyāna's*, Dh. 72, v 45—the five *Indriya's* or *Bala's*, Dh 47, 48; v 49, 50—the five *Skandha's*, Dh 22, v 52, 53,

<sup>1</sup> To be found in the great collection of the Tanjur, vol 94 of the Sūtra-division, ff 279-286

105—the three *Çikshā's*, Dh 140, v 63, 61—the eight *Akshana's*, Dh 134, v 77-88—the eight (hot) hells, Dh 121, v 89-103—the other *states of rebirth*, Dh 57; v, 106—the *Bhūṣaṇa's*, Dh 49, v. 108—the *Ayākṣatāstūn*, Dh 137, v 109-111—the *Pratīkṣa's*, Dh 12, v. 113—the *Īśhāṣṭi Path*, Dh 50; v 111—the *Four Truths*, Dh 21<sup>2</sup> In the same volume of the Tanjuri (ff. 321-364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmātī*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapāḍa* and its Tibetan compeer, the *Udānaraṅga*, the *Idsan-blun*, "Der Weise und der Thor," ed by I. J. Schmidt, where some tales of the *Duṣyādāna* appear in a shorter form, and that large storehouse of Indian wisdom, the *Indische Sprüche*.<sup>3</sup> Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasamgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ṛa* (*sic*), v. 23, *kuṃ-pa*, v 43, *gaṇḍā*, in the commentary on v. 80, *ṣaḥ-ma-lā*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i. e., the later philosophical development of Buddhism, especially the school of the *Madhvanika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

<sup>2</sup> From the circumstance that our author leaves unmentioned certain categories of the Buddhist doctrine—as, for instance, his enumerating only six *Pratīkṣa's*—we may conclude him not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*layman pa=gṛhas-tha*), on whom these higher duties were not binding.

to be found for the most part in Tāranātha's history, and Wassiljew's "Buddhismus" But "of the historical Nāgārjuna we know very little" (Kern) Generally, as a contemporary of Kanishka, he is put in the first or the second century A D —on the authority of the Rajataranginī, and of Tāranātha Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s Bunyiu Nanjio, Catalogue Col. 370 ff). Tāranātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kālidāsa* and *Varanuci*, but even with the rise of *Islām* For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p 79 ff), though Wassiljew (p 50 note) seems inclined to doubt it <sup>1</sup> *Mohammed* has become *Māmathan*, who before had been a *Sautāntika* of the name of *Kumārāsena*, <sup>2</sup> the cry *bismillah* ("in the name of God")—a demon *Bıçlımlı* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Parikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*hthse va*, Schiefner *Besintrachtung*)—the feature of the new doctrine that must strike most the charitable Buddhist <sup>3</sup> With this account compare the note, p. 304 f, of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (=Mekka), in the town of *Bāgadād* (=Baghdād, this shows us the way on which the news reached the informants of Tāranātha)

King *Udayana*, to whom the letter is addressed, is called

<sup>1</sup> It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i e, of Tāranātha's work, as if there had been an original in Sanscrit

<sup>2</sup> Is it the same as *Kumārālābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

<sup>3</sup> The killing of animals also is comprised in the Tibetan term

in the Tibetan of the *śālistambī* (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tānathā's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12, 58, 8, 59, 18, 60, 7, 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v 14 of the letter, cf. Schiefner, *Mahākātyāyana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin* Lahtay, 249, 9. *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2), *Bde-byed* = *Sukhahara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbī*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v 14), was *Ilchan-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, Life, p. 16, f. Note, also, Kon-tsegs v 25 in Feer, Ann. Mus. Guim. II 217, and Mdo xvi 15, ibid., p. 262). But king Udayana (= Sadvāhana) of *Vārānasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadhahana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v, for instance, Kern, Germ. transl., II. p. 200 note). The king of *Kauçāmbī* is mentioned sometimes in "Der Weise und der Thor" (60, 13, 64, 6, 69, 2, 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the Journal As. Soc. Beng. II, p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkaia again in Tāi 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed *Çamkarapati* = *Bde-byed-bdag-po* (51, 13 16) *Çamkara-nanda* = *Bde-byed-l-dja-ra* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav ch ix beg.), who is mentioned also in the Lebensb 235, though with short *a* (what was here in the Tibetan text?) Compare also Eitel, Handbook s v Sadvaha, Udāyana and Vatsa

The letter appears in Tibetan in verses of  $4 \times 9$  syllables, so that we may conclude the Sanscrit original to have been in Indriavajra (as, e g, Lalit 30 = Rgya 38, 20 ff.) Only the last two verses (the Epilogue) count  $4 \times 11$  syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. Four  $\times$  7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, only in the Sanscrit Āryā in Lalit 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit 245, 17 ff, we find (Rgya 177, 13 ff)  $2 \times 17$  syll, changing afterwards to  $4 \times 9$ . Even single lines of 41 syll are found (Rgya 186, 9 ff) to correspond to one Sanscrit verse (Lalit 260, 10 ff), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf Foucaux, grammar, 213 ff), at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four vols of the *Hdül-ra* (*Vinaya*), s Feei, l c p 182, and the Ratnānanta Sūtra, lb p 233, in the ninth century, A D

Especial thanks are due to Dr Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur



## Nāgārjuna's "Friendly Epistle."

---

In Sanscrit *Suhṛdlekha* (sic), in Tibetan *Bḡes-paḡ-  
phun-yu* ("Friendly epistle")

Praise to Mañjuṣrī kumārabhūta !

---

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

*Comm* "Shortly," he says, in order that you may not be afraid of his making many words.

2 As an image of the Sugata, even if only made of wood, is honoured by the wise, as is light, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*)

3 Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon?

4 Remember the six Memorable Things that have been ordained by the Jina, viz, the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues

(The six *śiṣṭa-dharma*'s Dharmaś. 54 )

*Comm* "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf *Divyāvadāna*, ch xv. beg, etc) "The victorious conqueror" (*Bcom-ldan-*

*hḍas* = *Bh īgarat*) he is called, because he has conquered lust (*ī āgā*) and the other (evil passions), because he has penetrated to the *heart* of wisdom (*bodhisāra*), because he conquered Māra who put hindrances in his way, because he obtained every fortune (*bhaga*), as riches and so forth *Tathāgata* (*De-b.hun-gregs-pa*) he is called, because he understands the things as they are (*gam* in the sense of to perceive, understand, as in *gatī*, etc., likewise Maheçvara comm on Amarakośha *tathāsatyam gatam jñātam yasya*), and because his words will remain so, as he did pronounce them, without being changed (cf *āgama* the sacred tradition) “The Conqueror of foes” (*dgra-bcom-pa* = *Arahat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin, because he has conquered (*i.e.* destroyed) the spokes of the wheel of existence, also because he deserves (*arhati*) to be honoured by property (*i.e.* sacrifices) and respect<sup>1</sup>. “Knower of the worlds” “World” it is called, because it is (from time to time) destroyed (*Hṛg-rten*, “Receptacle of the perishable” or “R of destruction” = *loka* from *luñc*, like the grammatical term *luh*?) This world is of two kinds the world of the living, and the world of the lifeless (Dharmas 89) The world of the living he knows according to the conditions of the twelvefold chain of causation (v 109 ff), of the world of the lifeless Earth, mountains, etc., he knows origin, conditions, place, etc. . . . “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v 113) . . . *Buddha* (*Saṃsṛgyas*, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep . . . Similarly the remaining five articles are expounded by the comm., who then goes on Because these six Memorable Things clear up the mind, and become the ground of great merit,

<sup>1</sup> Both these explanations of *Arahat*, the latter fanciful besides the right one, we also find in Eitel, Handbook, p 12 f

he has expounded them first, that by the belief in them the mind might become virtuous "

5 Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life

*Comm* gives the ten virtuous actions in this manner. You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. *Dharmas* 56, also "Der Weise und der Thor," p. 13, 9 ff, transl p 15 f.) Of these, three concern the body, four, speech, and three, the thoughts. Cf. M. Muller's Note to his translation of the *Dhammapada* (Sacred Books X.) v 96, also in Bohtlingh's *Ind. Spr.*, the verse beginning *kayena kṛmā* and 1559 f, *Udānav* vii 1 ff) "Though the drinking of spirituous liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*—from sugar-cane, from rice-meal, and from honey" (cf. v 33)

6 Knowing that riches are unstable and void (properly "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikṣu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality)

*Comm* "heartless," because it is insatiable

7 Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8 Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. *Dharmas*. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers, they (i. e. the children in their turn) will be honoured and finally reach heaven

Prof Windisch draws my attention to a similar passage, Itivuttakam Sutt 106.

10 Renouncing murder (*hthse*, s preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11 If any one, man or woman, possesses these eight parts of an Aihat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's

On the eight Āḷa's s Childers s v and Uposatha The Kāmāvacaras s Dharmas 127

Comm Incense and wreaths are prohibited, if they only serve for pleasure (*cha-rai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes

12 View as enemies avarice (*māt-tu*), deceit (*çāthyam*), duplicity (*māyā*), lust (?), indolence (*laussilyam*), pride (*māna*), greed (*āga*), hatred (*dvesha*), and pride (*māda*) concerning family, figure (*i e* beauty), glory, youth, or power

These different faults and sins s Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113-34, 1229

13 The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i e*, according to Comm, *Nirāṇa*), carelessness (*pramāda*) the abode of death, therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue

14 Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Angulimāla*, *Kshemadarçin*, *Udayana*

On *Nanda* (*Dga-ro*), s Kern, "Buddhismus," I 133, 153 ff, *Angulimāla* (*Sor-phren can*), ibid 219, also "Der Weise und der Thor," ch 36, *Āḷa's* (*i e*, *Kshemadarçin* = *Mithon-Idan*, supply *dge-ra*, s Schiefner, Tār transl p 2, note 1 and WJ 5-1, WJ transl preface, p iv), s. ibid p 226 ff *Udayana* (*Bde-byed*, Comm *Bde-Idan*) was according to Comm, a nobleman (*lulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15 Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

*Comm.* says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduns-pa tsaṃ-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanuṣhya*), patience (*kṣānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhling, Sprüche, 5045.)

16 "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone, among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure

18 The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhling, Spr. 9732. Udānav. viii. 14, Subhāntasutta 4.)

19 There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position), by darkness—an unhappy one (as an inhabitant of hell, animal, Pieta, or man of low position) • thus comm (Cf Mahāvastu, 27, 28, and v 15 of this letter)

20 Understand that men are like Āmīa-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe

21. Do not look after another's wife, but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister, if you love (her?) then think purely even on the unclean (things)

*Comm* points to v 25 (Cf Divyāvadāna, 115, 5 f)

22 Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life, and be afflicted or sensual pleasure like (or as) on a poisonous (*gḍug-pa*, sc snake), poison (*dug*), a knife, and fire

*Comm* The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm, they kill like *poison*, because they destroy the virtuous works; they hurt like a *sword*, because they lead to the bad rebirths (cf v 19), they burn like *fire*, because they produce remorse

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kūmpa*-fruit, renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration)

*Comm* The *Kūmpa*-fruit has a good (sweet?) shell, but the kernel is bad (*Kūmpāka*, probably, was in the Sanscrit text, cf Bohtl, Spr 5255, and Pet. Wolt s v)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero

*Comm* says that even animals may conquer their enemies, but not their senses (Cf Dhmp 103 = Udānav. xxiii 3) The six objects s Dharmas 33

25 The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin, <sup>1</sup> even (her) ornaments view from (this) one side

26 As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires (Cf v 22 Bohtl, Spr. 3272)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon, there is no other law (*dharma*) having virtues like this

28 Although a man possess rank ("family"), beauty ("figure"), and erudition (*śroś-pa*, i.e., *śrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured, but who possess these two virtues, even if he be devoid of other virtues, will be esteemed

29 Thou, who knowest the world, be equanimous against the eight worldly conditions gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts (S Dharmas. 61)

30 Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell (Cf Dhmpd 105 = Udānav xxviii. 11)

31 Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

*Comm* Therefore some people die with a clear countenance (*bhūn-māns*), but others with a bad (disfigured) one. (Cf Udānav ix 17)

32 Faith (*śraddhā*), morality (*śīla*), liberality (*dāna*), religious knowledge (*śroś=śruti*), shame (*hrī*), carefulness (*apratipā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless

<sup>1</sup> Bohtlingk points out to me the likeness in Spr. 807.

*Comm.* Morality is eightfold • the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshunī*, a *Dge-slob*, a *Çamana* (*dge-sbyon*) and a *Çamanā*, a *Çamanera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*) “Shame” is the aversion to faults regarding one’s-self, “carefulness” the same regarding others. (Cf. v. 12 *Udānav* x 1 ff)

33. Betting, looking out for crowds (as for some festival, etc), indolence (*lun-si’lyi u*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*nan-sov=dungati*), avoid.

*Comm* . . . “Wine” (*chan*) either is fabricated (*bros-pa*) or only gathered (*sbyar-za*) & e pressed out of flowers (cf *madhu* in the Pet. Wort, chiefly R 5,60,9, quoted there, to which B i calls my attention), etc. (Cf v 5)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far, therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external *Comm*) goods

*Comm* remarks, that contentedness is the fruit (& e end and aim) of all possession, if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) “content,” if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf Bohtl, Spr, anto nāsti and ko vā dauidio)

35. O noble one! men who have few wishes have no pains (cares) like the rich, from each head of the many-headed *Nāga* princes arise separate cares

36. A woman that associating with (your) natural enemy, is like (& e to be likened to) an avenging goddess, one that, despising the lord of the house, is like *Tārā*, and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.



*Comm.* "As the god of the family," because she shields the family from damage (Cf. Manu iv 26, Anguttara Nik., Sattakanipāta, quoted by Oldenberg, p. 191 note)

38 As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39 Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd 157 = Udānav. v 16)

40 Always peacefully meditate on (turn your thoughts to) kindness, pity, joy, and indifference, then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world

The four *Brahmarhāra's* 5 Dharmas. 16; cf. Dhammasaṅgani, 262, Brahman's world, Dharm. 128.

*Comm.* *Maitī* (byams-pa) means the giving of happiness to the animate beings, *Karunā* (sūn-rije), the shielding them from pain, *muditā* (dga-ra), not robbing them of happiness, *upekshā* (btan-sñoms), equanimity and impartiality.

41 By the four *Dhyāna's* of (i.e. that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *dukkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsara*, a *Çubhaktisna*, or (one of the) great kings

5 the four *Dhyāna's* Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83-88, the mentioned classes of gods, 128.

42 Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river Gangā is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue

*Comm* Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin (Cf Dhmp 173 Udān xvi 96)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikitsā*) are the thieves that steal the treasure of virtue (Five other "depravities," s Dharm xci)

45 Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*), strive after these, for they are truly the highest "forces" and "qualities" (S Dharm 47, 48, Dhammasaṅgani 74 ff 95 ff)

46 Thinking again and again as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help

47 But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdrśti*), all men who have a wrong faith (*mithyādrśti*), even if their conduct is good, will (only) find a bad requital (*vipāka*)

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views

*Comm* *Mārtag-pa* (*anitya*), who only lasts for a moment, *bdag-med-pa* (*anātman*), who is bare of the interior *pinuṣha* (*nan-gi byed-par skyes-bu*). . . The "four wrong views," if one thinks (1) that pain (*duḥkha*) is joy (*sukha*), (2) that the unstable is stable, (3) that the unreal is real, (4) that the unclean is clean (Cf Dharm 55 and 97, and chiefly Kern, I. 474)

49. If you say. I am not the form, you thereby will understand I am not endowed with form, I do not dwell in form, the form does not dwell in me, and, in like manner, you will understand the voidness of the other four aggregates (The Aggregates, s Dharmas 22, Dhammasaṅgani, 1083, cf 59 ff)

50 The aggregates do not arise from desire (? *hṛd, l-nyit*),

not from time, not from nature (*prakṛti*), not from themselves (*śābhhārat*), nor from the Lord (*īśvara*), nor yet are they without cause, know that they arise from ignorance (*avidyā*) and desire (*tīśhnā*)

*Comm* Explains *kdod rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-ranams*, cf. *kālakāraṇika* in Aufi. Cat. Oxon 216 b 7 f) declare to be the cause of all growth and decay with the following words "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*su* !), to escape Time is difficult" (it is the verse, Bohtl, *Spi.* 1688). "Nature," the *Sāikhya*'s (*gnas-can nam*s) declare to be the original cause of all things, consisting of *Sattva* (*sān-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun* cf. *Saivadarāṇasamgraha*, transl p 227, Manu vi 21 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyaṇa*) for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate. Then follows a lengthy explanation why the *ḥḥḥḥḥḥ* do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises" (Cf. v 110 f)

51 Know that attachment to religious ceremonies (*śār-ratapanāmarṇa*), wrong views (*mithyātva*), and doubt, (*vīcīkṣā*) are the three fetters (*samyojana*, s Childers s v. Oldenberg, Buddha, 435, 451 f., Eng transl p 130, 118) obstructing the entrance to the city of salvation (Cf. Dharm. 68, Dhammasaṅgani, 1002)

This verse seems spurious, as the commentary is wanting

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*śrutam*), morality

\* Cf. Vedāntasūtra 43 (Bohtl, "Chrestomathie," p 259, Jacob, 'Manual of Hindu Pantheism,' p 48)

(*çīla*), and contemplation (*dhyana*), apply yourself to the fourfold truth. (Cf v. 30)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimoksha*, Comm) are combined perfectly in these three. (The three *Çikshā*'s s Dharm 140 cf Udānav vi 11)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod, therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

*Comm* quotes the following words of Buddha Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nivāna (only) one way that must be trod, viz, Remembrance concerning the body (Apparently the *kāyānudaṇḍasmṛtyupasthānam*, Dharm 44, is meant, which there has not been accurately translated) All these things (*dharma*, i e, fruits, as enumerated) decay (come to naught), etc. Cf. Oldenbeig, p 311 (transl. 305) ff

55 Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much

56 Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable

*Comm* The body is "consumed" if it is burned, it "dries up" if buried in the ground, by the action of wind and sun (!), it "putrefies" if, thrown into water, it is carried on by this, it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58 Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*aśaraṇa* or *nihṣ*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration) (About *Kadalī* s Pet Wort)

59 As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exert the good law (*saddharma*) with your power as man, and make appear its fruits

*Comm* In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gūḥya*) with a hole (*baḥu*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60 He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

*Comm* Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (i.e. their fruits), those four great wheels are in thy possession.

*Comm* "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend " " (Cf. Childers s.v., *Dhammasaṅgani*, 1928) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62 Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

*Comm* quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsans-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsans-pai spyod-pa*) as the way thereto

63 (Adopting) wrong views, being born among the brutes, among the Pietas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64 Or being born anywhere among the Longlived gods, these are the eight unfavourable moments, if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth

The *Akshana's* s Dharm 134, where Trigl 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalohopa-patti*, for "if the law of the Jina is not," the Dharm has འཇིགས་པ་ལྟར་སྐྱེ་བ་, "dumb and stupid" (*glen-ku lugs-pa*, explained by *Comm.* as one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Aśvinjñā's* and the *Aṣṭupa's*" (Dharm 123 f). "These eight are called *Akshana*, because therein you will not find rest (*Kshana*) for the performance of virtue"

65 O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

*Comm* The evils of the orb are sevenfold Uncertainty (v 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff), Want of a companion (75), and the six states of birth (77 ff)

66 Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever

67 If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*putā* ' ') who are caught in the orb, will demand to drink more

68 The heap of any one's bones (from his successive births) exceeds in quantity mount Meru, and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-beans, the earth would not suffice (to form them)

About the mountain of bones s "Der Weise und der Thor," 95, 17 100, 2 ff =transl p 118. 123.

69 Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth, even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave

To the first part of this verse cf "Der Weise, Ac," ch 45, chiefly 300, 3=transl p 375, and *Dīpavādīna* ch 17

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf *svangastri*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating

*Comm* The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S v 77, 78.)

71 After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you

*Comm.* "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it s o. . . The "mud" is a morass of excrements, where beasts called "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune)

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75)

73 After having entered (i e, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, "softly flowing," s. Amarakoṣa, Tib transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vartaranī* (*ṛab-med*, "foidless," Amarak)

74 After having obtained the very great happiness of desire (i e, of the senses) in the world of gods (viz, the *Kāmāvacara*'s), and the unsensuous happiness of Brahmanhood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75 After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your aim, if you stretch it out

*Comm* The "utter darkness" is in the intermediate space of the worlds (*Lokāntarika*) (Cf the Comm on v 50 about *Īṣvara*)

76 Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon

*Comm* The three kinds of merits (meritorious actions) are those of body, speech, and thought (v 5), or else those arising from liberality, morality, and meditation (i e, the three *Śikṣā*'s, v 53)

77 Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpāna*, *Samghāta* *Raurava*, *Avīci*, and so forth

*Comm* By "and so forth," he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. Jaschke, who has *ñi-tse*) . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal



and minor members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yan sos-par gyin ci*), therefore this hell is called *Yan-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pa*), that are there, between mountains of different form, and, a black string (*thug-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *T*. In *Samghāta* the l.b.,<sup>1</sup> having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*bsdus*), where from above a large stone descends, pressing the non ground (*sa-ga-hi*), tormenting, oppressing, destroying (*hyoms-par byed*), everywhere, therefore this hell is called *Bsdus-hyoms* (or *o g hom*). In *Raurava*, the l.b., seeking a dwelling (*ce*, some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation, therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot non hammers. Therefore this hell is called "*Thsa-ur*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot non

<sup>1</sup> Living beings

bands Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i e*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one") In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l b, and dwells there, as if the essence (*sāra*) of fire had become attached to the body Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire And because there is for the l b no interval (*bar-mthsams*, to *vīci* also is given the meaning of *avalāṣa*, thus Childers' leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"), the same explanation in Chinese v Eitel —The usual Tibetan translation of *Avīci*, as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm on Amarak (*na vidyate vīciḥ sukham yatīa*) (Cf Dharm 121)

78 Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

*Comm* In *Samghāta* they are pressed in the hot iron press (*s* above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i e*, his woes, briskly begin their work (*mr-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire

79 In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red hot and pointed

*Comm* On the bank of the river *Vartaranī* (*s* v 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*śra-ṛa-las thul-te nal-nal po ṇḍ-du gyu-pa*) The stakes are to be found in *Tāpana*.

80 Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, *Comm*); others are seized by hawks with sharp iron bills, and ugly claws

*Comm* The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çulmalī*-wood (cf *Pet Writ.* s v.)

81 Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

*Comm* The "worms" grow out of the body, the "beetles" come from without, they are different in colour and form, by the "black flies" is meant the black fly-abscess (? *sbran-ma lhin-naq*).

82 Some are burned without interruption in heaps of glowing embers, and even then mouths are filled (there-with), some are cooked in great cauldrons made of (?) iron, like the gourd (? *cun-pen*) of the fruit *Spu-thsags* (?)

*Comm* says that the former takes place in *Tāpana*, the latter in *Mahātāpana* (Cf. *Manu*, XII. 76)

83 The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, *Comm.*), he has the character of a diamond (i e, is truly impassible, since the pains of hell will begin immediately after his death, *Comm.*).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vrāṇa*).

(S *Divyāv*, p 300 ff on a picture of the hells (and the rest of the world) and its purpose Such a picture is to be found, for instance, in Georgi, *Alphab. Tibet*)

*Comm.* "Remember," viz., the pains they endured in their former births in hell

85 As among all blisses the bliss of the cessation of desire (*ie*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arici* is the most unsupportable

86 The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *loti*'s of years, as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88 Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89 Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains, and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

*Comm* explains *zhi(-var)* *hgyur(-ra)*, what I translate "pacifying," by *nes-par hbyed-par cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çakshās*), and says that *Nurāna* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide, others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

*Comm* For his "bones" (tusks) the elephant, for instance, is killed, for its "flesh," game, etc., for its hide, the leopard, etc. With "kicks" the horse is driven; with the "hand" the buffalo, with a "whip" the ass, with an "iron hook," the elephant

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

*Comm* Then "weariness" comes from their continually running after food (and never reaching it), "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes

92 Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them (Cf Pañcagatī, transl. Pe'er, *Mus Gum*, v 521)

93 Some, having nothing left but skin and bones, are dried up like the naked top of a *Tālu*-tree, other, during the night, have a flaming mouth, and devour as food hot sand that falls into it

*Comm* remarks that the "dry" Pieta's are called *Asurā's* "Scorching sand" in *Manu*, xii 76

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when gories will arise on their necks, on whose ripe matter they feed

*Comm* "Common people" (Mob), because they have no merits (*i e*, even less than their companions)

95 For the Pieta's, in summer the moon herself is hot, in winter the sun himself is cold, the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them

*Comm* By then want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mug gdug-par dug-gis bsrengs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms, some are filled with excrements and urine. (Cf Pe'er, "Études Bouddhiques," 299)

96 Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body: some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i e*, without interruption), the Buddha has declared to be their avarice and mean niggardliness (s. Feer, II p 303 f)

98 In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf v 69 ff)

99 The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100 These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf Divyāv ch xiv beg Prof Windisch points out to me the similar passage in Ittivuttakam, Sutt 83)

101 Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pietas, or in Hell

As god you cannot gain any merit (v 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p 191, better than Was 247, cf. Feer, II p. 276 ff.

102 Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain, and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth

*Comm* They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice "Darkness" because, in the state of *Asura*, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and *Asura* or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words O Noble one, etc (v 65), and because this (state) has been, before this, blamed (*i e*, described as undesirable) by different men (*śaṅ yān mī nam pa du-mas smaṅ-pa phyi*)

103 Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) that birth (itself) is a receptacle of much harm.

104 If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this

105 By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāna, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon

*Comm* Nirvāna is twofold with, and without, a rest of the Skandha's, the first "quiets" all pain, the second "subdues" the senses (Cf. Childers 267 b Oldenberg, Buddha, p 432 (transl. p 427) ff), the three Cikshās, s.v. 53, also Udānav vi. 11)

106 Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāna (The seven *bodhipaṅga*s v Dhamm 49, cf. Dhammasaṅgani 1355)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*), where there is no contemplation, there is also no wisdom, but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-yes*, perhaps *nags*).

*Comm.* Remarks on *gnag-yes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate. "the sea of ex. is for him as for a lord of cattle (shepherd, who has the means to ride)," so is a meadow. (Cf. Udānav xxiii. 28.)

108 On the fourteen Undeclared worlds, which the

Friend of the sun has explained you must not (even) think, for by this (i.e., in so doing) you cannot keep your mind quiet

*Comm* Enumerates the fourteen *Aryākṛtastūni* (in the text was *loka*, s. Dharm 137), and continues These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks, they are questions to be put aside (‘*abhipreṣita*’)

109 The Muni has declared that from Ignorance always springs the Conformations (in the text *las*, “work”), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110 From Contact springs Sensation, from the ground of Sensation Thrust will arise, from Thrust the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111 And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils, but if Birth is stopped, all these are stopped (at the same time)

*Comm* First gives the list of the *Nidāna*’s, as it is to be found in Dharm 42, and also in Pāli s. Dhammasangani 1336 (including the appendix *ṣoka*) Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here “Ignorance” is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*) In an ignorant fool arise, in consequence of (his) not knowing virtue, vice, and in consequence of his not knowing the constant (*āneṇṇa*, *āneṇṇa* s. Childers), the *Conformations* These are divided into (conform) of body, speech, mind, here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child 454 b Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises This is sixfold (i.e., the conception of the six senses, v. 24; s. Was. p. 237 N).

*Name and Form* is the condition of the (embryo)



Arrived in the womb as *Kalalam*, etc (s. Was. p. 236),  
 12th not yet has any sensation, etc, and (on the other  
 side) the (child) come out, that has assumed a body (*nygur  
 byas-pa*) The embryo in its four states is "Name,"  
 because it leads to existence (*bhava*), and falls into the  
 senses (? *yul-la hgro-ra*) the emerged and embodied  
 (human being) is "Form," because the (feeling) produced  
 by cold, etc, arises (in it, ? *gran-ra la soqs-pa hgyur-ra  
 bskyed-par phyr*) (Cf Child 258 a, Oldenberg, p. 232  
 (transl. 227) ff) . . "Thrust" is the wish not to lose  
 agreeable sensations, to get rid of unagreeable ones, and  
 not to keep nor to lose those which are neither agreeable  
 nor disagreeable (s. Dharm. 27), again it ("thrust") is, in  
 the Sūtra, declared to be three-fold, according to its direc-  
 tion to the reign of pleasure, of form, or of the formless  
 (s. Child s.v. *tanhā*) The "Clinging" is the violent desire  
 (*hdun-pa lolo l-ān*) of lust (*kāma*), etc (s. Child s.v.  
*upādānam* and cf v. 51, Oldenberg, p. 239 N 1) . .  
 When the seed of Conformations is well watered with (the  
 water of) Thrust and Clinging, the fruit of Being is pro-  
 duced (cf v. 50). It is threefold like Thrust (the  
 Being) of pleasure, etc (s. Child s.v. *bhava*). But here  
 chiefly the past existence is understood. When any one  
 is born at the end of (this) existence, he is subject, one  
 after the other, to (the states) "Name and Form" to  
 "Sensation" . . . The whole series is divided into three  
 parts. "Ignorance" and "Conformations" are (i.e., refer  
 to) the past birth, "Consciousness" to "Being," the  
 present, "Birth" and "Age and Death," the future  
 (one) . .

112 This concatenation of causes is made clear (to us)  
 by the Jina's word, and deep (in meaning), who perfectly  
 understands this, he perfectly understands the teaching of  
 the Buddha

113 Right views, living, energy, recollection, medita-  
 tion speech, action, thoughts these eight parts of the way  
 practise in order to reach quiet (S. Dharmas. 50.  
*Dhammasaṅgani* 297 ff. and 89 ff.).

114. Birth is Suffering, Thurst is the great cause which all this springs, the prevention of this (thirst) liberation, the path to attain this is that (above described) Noble eightfold path (S Dharm 21)

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleṣa*)

116 Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117 Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*)

*Comm* says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf Dharmḡ 1, Udānav, xxxi 23 f—M M's translation is, as appears, justified by our comm).

118 To satisfy all these counsels (I have) given to thee in these words (*ve*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life, how much more for a layman, *grhastha*, Comm), therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime

119 When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz*, in thought, word, deed), then perfectly consecrated to attain Buddhahip, *thou wilt*, through this accumulation of merit,

120 Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteṣvara*, taking care of miserable mankind,

121 Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amatābha*, lord of the world, with immeasurable lifetime

*Amitābha* is also sometimes called *Amitayū*.

122 Having spread in the land of gods, in the sky (*Antarīkṣha*, Comm ), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123 And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvana* without a rest, Comm ), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death

The friendly epistle, sent by the Master (*acārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished

Translated, corrected, and put in order by the Indian Pandit (*mikhan-po*) *Sūtra-mūlī*, and the great translator Bande *Dpal-rtsegs*

# Anāgata-vam̐sa

EDITED BY

PROFESSOR J. MINAYEFF,

OF ST PETERSBURG

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This edition is made from the following MSS —

1 **A.** Copy made at Mandalay in 1886 of a MS belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS is the following colophon

mantalācalam nissāya yo māpeti mahāpuṇam  
indālayam hasantam 'va jambudīpassa sikharam  
dhammañ carā tato laññā dhīmatādiccavamsajā  
ਸੁੰਮਾਯੇਨਾ ਲਧਧਾਬਾਮ ਧਾਮਮਾਕਯੋਸੁ 'ਤਿ ਲਾਙਜਾਨਾਮ  
sūmāyena laddhabbam dhammakyosū 'ti lañjanam  
kavisihena saddoghamahāvīpīnacāṇā  
pamutthenānulekhānam vīlekḥādelamissako  
yo 'nāgatabuddhavamso so mayā tena sādhunā  
yathā mūlam tathā katvā mahussāhena sodhito  
tenānelakāyavaco so 'ham homi bhavē bhavē ti.

Besides this MS the editor has availed himself of—

II **B.** A MS on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS in the Library of Mg Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc  
evam me sutam ekam samayam bhagavā kapilavatthusa-  
smim viharatī nigrodhāṇāme rohaniyā nāma nadiyā tīre.  
atha kho āyasmā sāṃputto anāgatajñanam (*sic*) ārabhha  
bhagavantam pucchī

thumānantariko (sic) vīro buddho kundi-ako (sic) bhaye  
 vitthāren' eva tam sotum iechāmacikkha cakkhuma  
 therassa vacanam sutvā bhagavā etad abhavi  
 vakkhāmi te sāriputta sunohi vacanam mama  
 imasmim bhaddh' 'ijj tayo asisum navaka  
 kakusandho konāgamano kassapo capi navako  
 aham etarahi sambuddho metteyyo capi hessati  
 idh' eva bhaddake kappe asampāte vassakotixe  
 metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajitaçattu, prince of Ajita (pp. ka—ca). On page ca begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion

katham bhavissati mama 'ecayena patipatti pañca  
 antaradhānāni bhavissantī. katham pañca anta-  
 dhānāni

adhigama-antaradhānam patipatti-antaradhānam. pari-  
 vatti-antaradhānam linga-antaradhānam dhatu-antar-  
 dhānam' ti imāni pañca antaradhānāni bhavissantī.

tattha adhigamo 'ti bhagavato parinibbānito vassasa-  
 hassam eva bhikkhū pama-sambhutam nibbattetum sakkhiss-  
 santi. gacchante gacchante kāle anagāman' ca s'kadagā-  
 mino ca sotāpannā cā 'ti ime mama savaka santi. tesu  
 adhigama-antarāhito nāma na bhavissati. pacchimakassa  
 sotāpannassa jīvita-kkavāsa adhigamo antarāhito bhavis-  
 sati

te patipatti-antaradhānāni nāma.

patipatti-antaradhānam nāma 'ti patipatti-antaradhāna-  
 phalāni nibbattetum asakkonto catupārisuddhisīlamattam  
 p. iakkhissanti gacchantegacchantekak pūjākamattam eva  
 iakkhissanti cattāri pūjāni iakkhissanti bhikkhūnam  
 sate pi sahasse pi dhāra-māne patipatti-antaradhānam nāma  
 na bhavissati pacchimakassa bhikkhuno silabbhedena jīvita-

khayena vā patipatti-antarahitā bhavissati idam sūtiputta  
patipatti-antaradhānam nāma

pariyatti-antaradhānam nāma tepitake buddhavacane  
sāttakathā pāli yāva tittathā tāva pariyatti-antarahitam  
nāma na bhavissati gacchante gacchante kāle akulho (sic)  
iājāno adhammikā bhavissanti amaccādayo adhammikā  
bhavissanti tato ca adhammikā  
bhavissanti etesam adhammikatāya devo sammā na  
vassati tato sassāni na sammā sampajjissanti tesu  
asampajjantesu paccayaadāyakā bhikkhusaṅghassa paccaye  
dātum na sakkhissanti bhikkhū paccaye alabhantā  
antevāsikānam saṅgaham na karissanti gacchante  
gacchante kāle pariyatti-parihāyissati tasmim parihīne  
pathamam eva mahāpakāṣaṇam parihāyissati tasmim  
parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā  
vibhango dhammasaṅganī pi abhidhammapitake parihīne  
suttantapitakam parihāyissati sattante parihīne patha-  
mam anguttaraṇikāyo parihāyissati anguttaraṇikāye  
parihīne samyuttanikāyo majjhimanikāyo dīghanikāyo  
khuddanikāyo parihāyissati vinayapitakena saddhim  
jātakam eva dhārayissanti vinayapitakam pana lajjino  
vā dhārayissanti gacchante gacchante kāle jātakam pi  
dhārayitum asakkonto pathamam vessantarajātakam pari-  
hāyissati vessantarajātake parihīne-pa-apannakajātakam  
parihāyissati jātake parihīne vinayapitakam eva dhā-  
rayissati gacchante gacchante kāle parihāyissati  
parihāyissati yāva manussesu catuppādikam gātham pavat-  
tissati tāva pariyattiantaradhānam na bhavissati yadā  
pasanno iājā hatthikhandhe suvannacankotake sahas-  
sathavikam thapāpetvā buddhehi kathitam gātham yo jānāti  
so imam sahasakahāpanam hatthināgena saddhim ganhatū  
ti nagare yāva dutiyam pi tatiyam pi bheṇim carāpetva  
alabhivā sahasasathavikam  
puna iājakulam pavesessati tadā pariyatti-antaradhānam  
nāma bhavissati.

idam sūtiputta pariyatti-antaradhānam nāma

gacchante gacchante kāle pacchimakā bhikkhū cīvaraga-  
hanam pattaponam niganthasāmaṇyo viya lābupattam

gaheṭvā bhikkhāya pattam katvā agacchati vā hatthena vā  
sikkāya vā olambitvā vicariṣṣanti. gacchante gacchan  
kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhanda  
chinditvā gīvāya vā kanne vā kesesu vā aliyapento putta  
dānam bharanto kasivāṇyādayo katva jivitaṃ kappento  
vicariṣṣati tadā dakkhiṃsaṃghaṃ uddissa cetaso pi  
dānam dassati tada dānassa phalaṃ samsikkhāya lab-  
hissatīti vadāmi gacchante gacchan kāle kim iminā  
amhākaṃ 'ti kāsāvakhandaṃ chaddetvā anāme nigapak-  
khiṃo vihedessanti (sic)

etasmim kāle lūgaṃ antarādhitaṃ nama bhaviṣṣati.  
idaṃ sāruppa lūga-antarādhanam nama

tato sammāsambuddhiassa sasane pañca vassasahass-  
sakkāsaammānam alabhamāna dhatuyo sakkāsa sammānam  
labhamānatthānam gacchissanti gacchante gacchan kāle  
sabbatthānesu sakkāsaammānam na bhaviṣṣati. sasa-  
nassa okkantakāle nāgabhaveanato pi devalokato pi brah-  
malokato pi sabbatthānato agantvā sabbadhatuyo mahā-  
bodhimandale yeva sumupatitvā buddhārupaṃ katva  
pāramitā katva dhammam  
desissanti tam thānam manussabhūto gito nama natthi  
dasasahassacakkavāladevatayo sabbe sammupatitvā sabbe  
devā dhammam sutvā anekasahassam dhammam labhis-  
santi ambho devatāyo aya sattame divase amhākaṃ  
dasabalo paṃmbhāyissatīti ugghāṣissanti mayam ito pat-  
thāya andhakāiā bhaviṣṣantīti(?) idhissanti atha dhatuyo  
tjodhātu(m) samutthāya tam samam asesato jh viṣṣanti  
idaṃ sāruppa dhātu-antarādhanam nama

Immediately after this there follows an account of the  
destruction of the *Kappa*. The verse recension does not run  
on continuously in this compilation. The verses are inter-  
rupted by prose insertion, e.g., on page *na* there is inserted  
the ancient history of *Mettīya*; on page *tha* there is a  
description of the capital of King *Sankha*. Further on page  
*da* there is described the attainment of *pāramitā*, the con-  
ception and birth of *Metteyya*, his palaces, his life there,  
his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher  
This recension ends thus

f *ba tam pana metteyyam bhagavantam ke na passissanti  
ke passissanti*

kappattho devadatto 'ti vuttattā samghabhedako sesā  
pañcānantariyakammam katvā avicimhi nibbattā niyata-  
micchādittikā ariyupavādakā na passissanti nigantthakā  
ca samghassa kappiyavattubhedakā na passissanti avasesā  
sattā diṇṇadānariakkhitasilā upavasuposathā pūritabrah-  
macariyā cetiyabodhipatitthāpakā ālāmaṇopakā vanari-  
opakā setukāriakā susajjitaṇṇaggaṃ patitthitasilā ca khaṇi-  
ta-udapānā passissanti bhagavato bhāvam patthetvā  
antamaso mutthimālaṇi ca ekapadīpaṇi ca ālopamattaṇi ca  
diṇṇā aññatariyapūññakammānumoditā passissanti pag-  
galitabuddhasāsanā dhammakathikānam dhammamān-  
dāpam dhammāsānam sajjitvā bijanīm upatthāpetvā dussa-  
vitānamālādhūpadīpā pūjetvā saklaccam saklaccam dham-  
maśavanapavattāpakā passissanti vessantarajātakasavanā  
passissanti tath' eva amisādihi samghassa katapūjā passis-  
santi mātāpitu-ṇa-ḥaṇi-ṇa kule 'ti 'ti 'ti 'ti 'ti 'ti 'ti 'ti  
kamma-  
katā passissanti salākapaḥkhika - uposathabhaddadinnā  
dasapūññakariyavattukāriakā passissanti metteyyassa  
bhagavato dhammam sutvā ariyabhūmim pāpunissanti

amhākam bhagavato santike byākāraṇabuddham dassento  
satthā āha

metteyyo uttamo iāmo pasenadī kosalo 'bhūbhū  
dīghasonī ca samkacco subho todeyyabrahmano  
nālāgiriṇipalaleyyo bodhisattā ime dasa  
anukkamena sambodhim pāpunissanti 'nāgate 'ti

metteyyasuttam . . . . . nitthitam

III C.—The MS was copied (at Shwe-Downg) at Piome  
in Burmese characters, leaves *lhan-no*, nine lines on a page.  
The title is given at the end—

nitthitā samantabbhaddikā nāma sūratthasūti anāgatam (!)  
buddhasa (!) vannanā 'ti appatto yāva nibbānam samsāra-  
vatta-annave | supaññādigu(no)peto bhaveyyam uttame kule ||



The name of the author of this commentary is not stated but page 1 we read

namo tassa bhagavato, etc  
jñāvasavidum buddham asamañ ñeyyāpātagum  
vaṇḍitvā amalam dhammam saṃghaṃ ca guṇālanukātam

bahasuto kavi ñānī yo mahābodhinūnako  
thero silena sampanno tenāham abhiyācito  
anāgatam caṃam (*ca gam* ?) vamsam desesi mumpam-  
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. Or p *lham* following words occur.

ayam pana kena desito kattha desito kadā  
desito kassa pucchā kam ārabha desito 'ti  
tati' idam visajjanam. kena desito 'ti sabbaññūbuddhena.  
kattha desito 'ti kapilavatthunagare kadā desito 'ti buddha-  
vamsassāvasane kassa pucchā 'ti dhamma-crapatino.  
kam ārabha desito 'ti mahāpaṇḍitipatiyā gotamivā bhagavato  
upanāḍadussayuggesu ekadussapattiggāhakaṃ ajitatttheraṃ  
ārabha desito

This work of an unknown author is a commentary of the recension **B**. In *gandhavamsa* <sup>1</sup> the author of *Anātagata-vamso* is called Kassapo, he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñu* is the following addition, but very much damaged

kalavāsivihāramhī nāḍi arukkhupasobhite kelā (*sa* ?) kuta-  
kappehi pāsādehi alamkate sīlaguṇasaṃpannavat-saṃgha-

<sup>1</sup> See my book "Buddhism," vol. 1 pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72

nisevite nānāsakunasaghutthe bodhicetiyavibhūsite dvāa-  
 kotthakapākāimālakehi tahi (!) nānāsoṇapantīhi  
 samkinne iāmaneyako (!) kāṇite vātusenena (?) iāññā  
 lankāiasāminā (!) tattha dālīhi, bīhi, pāde cullake  
 mayā nivāsantena tam katvā yaṃ pattam kusalam balu-  
 tena pappotu lokaggadesentam anātam padam sanāāma (?)  
 loko yaṃ khemam niccam dhūvam sukham nānupaddava-  
 samkinne loko yaṃ anupaddavam gatā yathā tathā nittham  
 saṃvāsaṃ pānīnam

pārentu bhūmipā satte dhammena kasinam tahiṃ

kālam katvāna vasantu (!) vassam vassavalāhaka

titthantena sammāsambuddhena desitam āmantadā  
 yāvatāsamkhātā loko titthatu tāva ayaṃ 'ti — nitthitā  
 samantabhaddikā nāma sātthasūti anāgatam (!) buddha-  
 sa (!) vānnanā 'ti

appatto jāva nibbānam samsāravatta-annave

supaṇṇādigū (?) peto bhaveyyam uttame kule

IV D — Copy of a MS in the same Library [Shwe-  
 Downg] at Piome This is quite a different work from those  
 already described

The title is as follows — itī dasānam buddhānam dasa  
 uddesā dhammasenāpatinā yācītena satthāiā desitā sabba-  
 pakāreṇa samattā ti It is a history of the ten Future  
 Buddhas It is a MS on palm-leaves (ka-kho), written in  
 Burmese characters, 9 lines on a page, and begins thus

namo tassa bhagavato etc

ekam samayam bhagavā sāvattīyam upanissāya pup-  
 phāāme viśākhāya kaṇṭhe migāimātupāsāde viharanto  
 ajutatheram ārabba pucchantassa sāṃputtatherassa anā-  
 gate dasabodhisattuppattim ārabba kathesi.

To each of the Future Buddhas there is devoted a special  
 chapter —

1 f lu veyso metteyyasammāsambuddhassa uddeso  
 pathamo

- 2 f *lū* verso iāma° ud° dutiyo nitthito.  
 3 f *har* recto dhammaiājā° ud° tatiyo  
 4 f *ho* verso dhammasāmi° ud° catuttho  
 5 f *kam* recto nāradabuddhuddeso pañcama  
 6 f *lāh* verso ramsimunibuddhuddeso chaattho nitthito  
 7 f *lha* recto devātidevassa sammāsambuddhass' ud°  
 sattamo  
 8 f *khā* recto naraśimbassa sammāsambuddhass' ud°  
 atthamo  
 9 f *khū* recto tissasso bhagavat' ud° navamo  
 10 f *khe* recto samasāgalabuddhass' uddeso dasamo  
 nitthito

For the purposes of publication, this work is only of second-rate value

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS is written in Kambodian characters (*ka-lho*), 3 lines on a page. The title is given on page *lho* verso dasabodhisattuddeso nitthito Anagata-vamso nitthito. It begins thus f *ha*, Satthā s'atthi an upanissāya pupphārāme visākhāya kāmāpitaya vasanto ajitatheriam āabbha anāgate dasabodhisattam appannam desesi.

## Anāgata-vamsa

namo tassa bhagavato arihato sammāsambuddhassa

|   |   |
|---|---|
| sāriputto mahāpaṇṇo upatisso vināyako                           |   |
| dhammasenāpati dhuo upetvā <sup>1</sup> lokanāyakaṃ             | 1 |
| anāgatam jin' <sup>2</sup> ārabha āpucchi kankham attano        |   |
| tiy'h' ānantariko dhūo <sup>3</sup> buddho kīdisako bhava       | 2 |
| vitthāien' eva 'ham <sup>4</sup> sotum icchām' ācikkha cakkhumā |   |
| therassa vacanam sutvā bhagavā etad abhavi                      | 3 |
| anappakam puṇṇaiāsīm ajitassa mahāyasam                         |   |
| na sakkā sabbaso vattum <sup>5</sup> vitthāien' eva kassaci     |   |
| ekadesena vakkhāmi sāriputta sunohi me                          | 4 |
| imasmim bhaddake kappe asamjāte <sup>6</sup> vassakotiye        |   |
| metteyyo nāma nāmena sambuddho dvipaduttamo ~                   | 5 |
| mahāpuṇṇo mahāpaṇṇo mahāñāṇī mahāyaso                           |   |
| mahabbalo mahāthāmo uppajjissati cakkhumā                       | 6 |
| mahāgati satī c eva dhītumā bāhusaccavā                         |   |
| samkhāto sabbadhammānam ñāto dittho suphassito <sup>7</sup>     |   |
| pariyogālho paṭimatttho uppajjissati so jino †                  | 7 |

<sup>1</sup> B upagantvā

<sup>2</sup> B anāgataja°

<sup>3</sup> B thumākantariko dhūo—C vūo

<sup>4</sup> B tam

<sup>5</sup> B kātum—C sotum

<sup>6</sup> C ajāte

<sup>7</sup> C —A suphussito.

<sup>1</sup> <sup>5</sup> ASAMJĀTE VASSAKOTIYE 'tisamvaccharakotiye anuppanne asampatte anāgate 'ti atttho atha vā anekavassakotiyo atikkamitvā metteyyo bhagavā 'ti atttho massa bud-  
dhuppādassa antaīadhānena anāgate vassakotiye uppajjissa-  
titi vuttam hoti anekasatasahassakotivassāni atikkamitvā  
'va asamjāte anāgate uppajjatīti atttho.

† . . sabbadhammesu hutvā apatīhatam (?) pavattama-  
nā nānāvāṇanāñānasamkhātā ñānagati mahantā etassā 'ti





|  |    |
|--|----|
| unnatam <sup>1</sup> mukhaphullañ ca angadāmanā mekhalā  |    |
| puññakammābhiniḃbattā kappayukkhesu lambaie  | 25 |
| aññe ca nānāvividhā <sup>2</sup> sabbābhaṇanabhūsanā <sup>3</sup>                                |    |
| puññakammābhiniḃbattā kappayukkhesu lambaie  | 26 |
| āopitam sayamjātam puññakammena jantūnam   |    |
| akanam <sup>4</sup> athusam <sup>5</sup>  suddham <sup>6</sup> andham <sup>7</sup> tandulaphalam |    |
| akatthapākīmam sālīm paṇibhuñjanti manusa <sup>8</sup>   | 27 |
| dve sakatasahassāni dve sakatasatāni <sup>9</sup> ca   |    |
| sakate <sup>10</sup> sattati c' eva a m b a n a m solasam <sup>11</sup> bhavē <sup>12</sup>      | 28 |
| atho pi dve ca t u m b ā n i <sup>13</sup> tandulāni pavuccaie                                   |    |
| ekabije samuppannā puññakammena jantūnam   | 29 |
| ye ketumatiyā vihaṇanti saṅkhassa vijite nara  |    |
| tadā pi te bhavissanti g u n i <sup>14</sup> kāyū a d h a n n o <sup>15</sup>                    | 30 |
| sampunnamanasamkappā <sup>16</sup> sumukhā <sup>17</sup> tthilakundala                           |    |
| hīracundalanā a g ā k ā k u t t a m a d h ā n n o <sup>18</sup>                                  | 31 |
| b a h u t a v i t t ā <sup>19</sup> d h a n n o <sup>20</sup> . . . . .                          |    |
| accantasukhitā mecam kāyacetasikēna ca <sup>21</sup>   | 32 |

<sup>1</sup> B ukkallam

<sup>2</sup> B A ovidha

<sup>3</sup> B sayāṇanavibhūsitā

<sup>4</sup> C akalam.

<sup>5</sup> B oṣṣā — C akatahi kimāsālī paṇibhuñjissanti ma-

nussā <sup>6</sup> C sakasatāni

<sup>7</sup> B C oṭam dve.

<sup>8</sup> C aḍḍas pi

<sup>9</sup> B tumpāni — C tumappāna

<sup>10</sup> B kum — C gumī

<sup>11</sup> B sampannao

<sup>12</sup> B sumuda mala<sup>o</sup>

<sup>13</sup> B kāsiyuttā padhānno — C oṭu tthama<sup>o</sup>.

<sup>14</sup> B bahavā — C bahupavī<sup>o</sup> — A bahū<sup>o</sup>

<sup>15</sup> B oyo — C oyo

<sup>16</sup> B vimāṭṭasabbabodhano.

<sup>17</sup> B C te

\* <sup>28</sup> AKANAM 'ti akundakam . . . AKATTHAPAKIMAM 'ti nan-  
galādīhi akatthēna akasitēna paccatīti pāko tena nibbatto  
pakīmo tam akatthapākīmam akatthen 'eva utthahitvā  
paccāha sakasantīti attho

† <sup>30</sup> GUNĪTI SUVANNAKAVACAKAṆCEKAJĀLŪM . . .

‡ <sup>32</sup> BAHUTAVITTĀ 'ti vittam c' uccatīti tutthī tam janetīti  
vittam iatanam bahutam vittam etesan 'ti bahutavitta

|  |    |
|--|----|
| dasayojanasahassāni jambūdīpo bhavissanti  |    |
| akantako agahano samoharita saddalo  | 33 |
| tayo rogā bhavissanti icchā-anasanam <sup>1</sup> jaiā                                 |    |
| pañcavassasatitthīnam <sup>2</sup> vivāhā ca bhavissanti                               | 34 |
| amuggā sakhiḷā <sup>3</sup> nīccam avivādā bhavissare <sup>4</sup>                     |    |
| sampannā phalapupphēhi latā gumbavanā <sup>5</sup> dumā                                | 35 |
| caturangulā tinajāti <sup>6</sup> mudukā tūlasannibhā                                  |    |
| nātisītā nāccunhā <sup>7</sup> ca samavassā mandamālūtā <sup>8</sup>                   | 36 |
| sabbadā utusampannā anūnā talākā nadī  |    |
| tahim tahim bhūmibhāge akharā suddhavālukā   |    |
| kalāyamuggamattiyovikinnā muttasādisā  | 37 |
| alamkatuyyānam iva iamanīyo <sup>9</sup> bhavissanti                                   |    |
| gāmanigamā ākinnā accāsanne tahim tahim  | 38 |
| nalaveluvanam <sup>10</sup> iva brahā kukkutasampatī <sup>11</sup>                     |    |
| avīcī mahāññe va phutthā <sup>12</sup> manussehi bhavissare                            | 39 |
| pagālā nānānīhi sampunnā phutabhedanā  |    |
| iddhā phitā ca khemā ca anītiānupaddavā <sup>13</sup>                                  | 40 |
| saddā <sup>14</sup> iatī saddā <sup>14</sup> khiddā ekantasukhasamappitā <sup>15</sup> |    |
| nakkhatte vicarissanti tutthahatthā pamoditā   | 41 |

<sup>1</sup> B icchā ca asanam — C icchā dānasana

<sup>2</sup> B otthīhi — C osattī tthīnam āvāho vā

<sup>3</sup> B sukhītā                      + B otī                      <sup>5</sup> B gumpā vanā

<sup>6</sup> C nīnajāti                      <sup>7</sup> B C nāti-unhā

<sup>8</sup> C mannavālukā                      <sup>9</sup> B oyā

<sup>10</sup> B nilānalavanam viya — C yeva                      <sup>11</sup> B otā

<sup>12</sup> C putthā                      <sup>13</sup> B anītima°

<sup>14</sup> C saddā                      <sup>15</sup> B °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . VINĀTĀLAP-  
PABODHANĀ 'ti vināsaddena ca vamsatālahatthatālasaddena  
ca bodhayantīti vinātālappabodhanā etena tattha iattidivam  
nūntaīam pav . . . . . (vi) ttā dīpitā

\* 39 AVĪCĪ MAHĀÑÑE VA PUTA (sic) MANUSSEHI BHAVISSARE 'ti  
avīcī mahāññayo viya manussehi iantaiaputā (!) pūrita  
bhavissanti.





|  |    |
|--|----|
| nibbindo <sup>1</sup> kāmaratīyā anapekkho mahāsukhe <sup>2</sup>      |    |
| anuttarā <sup>3</sup> santapadam esamāno bhikkhū                       | 53 |
| sattāham padhānacāram caṭṭva pūissuttamo                               |    |
| pāsāden' eva langhivā nikkhamissati so jino                            | 54 |
| mittāmaccaśāyehi nātisālohitehi ca                                     |    |
| catuāsītisahasseehi paṭisaṁhī catuvannihī <sup>4</sup>                 | 55 |
| catuāsītisahasseehi paṭisaṁhī pūekkhato <sup>5</sup>                   |    |
| mahatā janakāyena ajito pabbajissati <sup>6</sup>                      | 56 |
| catuāsītisahasseehi brahmanā vedapāmagū                                |    |
| metteyyasmiṁ paṭisaṁhī <sup>7</sup> pabbajissanti <sup>8</sup> te tadā | 57 |
| idatto pūāno ca ubhayo te pi bhātāno                                   |    |
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| jātimitto vijayo ca yugā amitabuddhino <sup>9</sup>                    |    |
| paccupessanti sambuddham catuāsītisahasato                             | 59 |
| suddhiko <sup>10</sup> nāma gahapati suddhanā <sup>11</sup> ca upāsikā |    |
| paccupessanti sambuddham catuāsītisahasato                             | 60 |
| saṁgho <sup>12</sup> nāma upāsako saṁghā <sup>13</sup> nāma upāsikā    |    |
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| saddhāno <sup>14</sup> nāma gahapati sudatto itī vissuto               |    |
| paccupessanti sambuddham catuāsītisahasato                             | 62 |
| itthī yasavati nāma viśākhā <sup>15</sup> itī vissutā                  |    |
| catuāsītisahasseehi paṭisaṁhī pūekkhitā <sup>16</sup>                  | 63 |
| nikkhamissanti nekkhamam <sup>17</sup> metteyyassānūsāsane             |    |
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| khattiyā brahmanā vessā suddhā c'eva anappakā                          | 64 |
| nekkhammābhimukhā <sup>20</sup> hutvā nānājaccā mahājanā               |    |
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<sup>1</sup> C oṇno.<sup>2</sup> B okho<sup>3</sup> B anattāya santi° esamānā —C sandhio<sup>4</sup> B paṭisaṁhā.<sup>5</sup> B paṭisaṁhito —C paṭisaṁhito.<sup>6</sup> B C ṇṇio<sup>7</sup> B amitta° —C sūyuggā<sup>8</sup> B siddhattho<sup>9</sup> B sudhanā<sup>10</sup> B sankho.<sup>11</sup> B sankha<sup>12</sup> B sudhano —C suddhano<sup>13</sup> B viśāha <sup>14</sup> B nānānāhi paṭisaṁhito —C paṭisaṁhito<sup>15</sup> B m° —C nikkhama<sup>16</sup> B mahā<sup>17</sup> B nikkhamā°<sup>18</sup> B ṇṇio

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| yasmim ca divase dhūo <sup>1</sup> nikkhammam abhinikkhami <sup>2</sup>              |    |
| nikkhamtadivase yeva bodhimandam upēhiti   | 66 |
| aparījite nisabhandāne <sup>3</sup> bodhipallankamutta m                             |    |
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| upetvā <sup>4</sup> uyyānavāram phullam nagavanam jmo                                |    |
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| dukkham dukkhasanuppadam dukkhasa ca atikkhamam                                      |    |
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| tadā so saṅkharāṇāṃ <sup>10</sup> pāsādan ratanamavāram                              |    |
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| tato devā <sup>17</sup> manussā ca upetvā lokanayakam                                |    |
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<sup>1</sup> B viṇo<sup>2</sup> B nikkhamā abhinikkhamam<sup>3</sup> B mahātthāne<sup>4</sup> B C -- A upeto<sup>5</sup> B oṃam attha<sup>6</sup> B. oṃs 'upessanti.<sup>7</sup> B janam<sup>8</sup> B mocissati. — (C. moha).<sup>9</sup> B saḥassako<sup>10</sup> A oṃāno<sup>11</sup> B oṃamukha<sup>12</sup> B datvāna<sup>13</sup> B kapana.<sup>14</sup> B. omits.<sup>15</sup> B add samānaiūpam<sup>16</sup> B. agato.<sup>17</sup> C devatā

\* <sup>67</sup> APARĪJITE 'ti ajite jetumasakkumēyye NISABHANDANE  
'ti uttamattāne

|  |    |
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| tesam juno byākareyya aṭṭhattavaṇapattiyā<br>asītikotisahasseehi tatīyābhīsamayo bhava   | 78 |
| 1 <sup>1</sup> 1 <sup>2</sup> 1 <sup>3</sup> 1 <sup>4</sup> 1 <sup>5</sup> 1 <sup>6</sup> 1 <sup>7</sup> 1 <sup>8</sup> 1 <sup>9</sup> 1 <sup>10</sup> 1 <sup>11</sup> 1 <sup>12</sup> 1 <sup>13</sup> 1 <sup>14</sup> 1 <sup>15</sup> 1 <sup>16</sup> 1 <sup>17</sup> 1 <sup>18</sup> 1 <sup>19</sup> 1 <sup>20</sup> 1 <sup>21</sup> 1 <sup>22</sup> 1 <sup>23</sup> 1 <sup>24</sup> 1 <sup>25</sup> 1 <sup>26</sup> 1 <sup>27</sup> 1 <sup>28</sup> 1 <sup>29</sup> 1 <sup>30</sup> 1 <sup>31</sup> 1 <sup>32</sup> 1 <sup>33</sup> 1 <sup>34</sup> 1 <sup>35</sup> 1 <sup>36</sup> 1 <sup>37</sup> 1 <sup>38</sup> 1 <sup>39</sup> 1 <sup>40</sup> 1 <sup>41</sup> 1 <sup>42</sup> 1 <sup>43</sup> 1 <sup>44</sup> 1 <sup>45</sup> 1 <sup>46</sup> 1 <sup>47</sup> 1 <sup>48</sup> 1 <sup>49</sup> 1 <sup>50</sup> 1 <sup>51</sup> 1 <sup>52</sup> 1 <sup>53</sup> 1 <sup>54</sup> 1 <sup>55</sup> 1 <sup>56</sup> 1 <sup>57</sup> 1 <sup>58</sup> 1 <sup>59</sup> 1 <sup>60</sup> 1 <sup>61</sup> 1 <sup>62</sup> 1 <sup>63</sup> 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1 <sup>710</sup> 1 <sup>711</sup> 1 <sup>712</sup> 1 <sup>713</sup> 1 <sup>714</sup> 1 <sup>715</sup> 1 <sup>716</sup> 1 <sup>717</sup> 1 <sup>718</sup> 1 <sup>719</sup> 1 <sup>720</sup> 1 <sup>721</sup> 1 <sup>722</sup> 1 <sup>723</sup> 1 <sup>724</sup> 1 <sup>725</sup> 1 <sup>726</sup> 1 <sup>727</sup> 1 <sup>728</sup> 1 <sup>729</sup> 1 <sup>730</sup> 1 <sup>731</sup> 1 <sup>732</sup> 1 <sup>733</sup> 1 <sup>734</sup> 1 <sup>735</sup> 1 <sup>736</sup> 1 <sup>737</sup> 1 <sup>738</sup> 1 <sup>739</sup> 1 <sup>740</sup> 1 <sup>741</sup> 1 <sup>742</sup> 1 <sup>743</sup> 1 <sup>744</sup> 1 <sup>745</sup> 1 <sup>746</sup> 1 <sup>747</sup> 1 <sup>748</sup> 1 <sup>749</sup> 1 <sup>750</sup> 1 <sup>751</sup> 1 <sup>752</sup> 1 <sup>753</sup> 1 <sup>754</sup> 1 <sup>755</sup> 1 <sup>756</sup> 1 <sup>757</sup> 1 <sup>758</sup> 1 <sup>759</sup> 1 <sup>760</sup> 1 <sup>761</sup> 1 <sup>762</sup> 1 <sup>763</sup> 1 <sup>764</sup> 1 <sup>765</sup> 1 <sup>766</sup> 1 <sup>767</sup> 1 <sup>768</sup> 1 <sup>769</sup> 1 <sup>770</sup> 1 <sup>771</sup> 1 <sup>772</sup> 1 <sup>773</sup> 1 <sup>774</sup> 1 <sup>775</sup> 1 <sup>776</sup> 1 <sup>777</sup> 1 <sup>778</sup> 1 <sup>779</sup> 1 <sup>780</sup> 1 <sup>781</sup> 1 <sup>782</sup> 1 <sup>783</sup> 1 <sup>784</sup> 1 <sup>785</sup> 1 <sup>786</sup> 1 <sup>787</sup> 1 <sup>788</sup> 1 <sup>789</sup> 1 <sup>790</sup> 1 <sup>791</sup> 1 <sup>792</sup> 1 <sup>793</sup> 1 <sup>794</sup> 1 <sup>795</sup> 1 <sup>796</sup> 1 <sup>797</sup> 1 <sup>798</sup> 1 <sup>799</sup> 1 <sup>800</sup> 1 <sup>801</sup> 1 <sup>802</sup> 1 <sup>803</sup> 1 <sup>804</sup> 1 <sup>805</sup> 1 <sup>806</sup> 1 <sup>807</sup> 1 <sup>808</sup> 1 <sup>809</sup> 1 <sup>810</sup> 1 <sup>811</sup> 1 <sup>812</sup> 1 <sup>813</sup> 1 <sup>814</sup> 1 <sup>815</sup> 1 <sup>816</sup> 1 <sup>817</sup> 1 <sup>818</sup> 1 <sup>819</sup> 1 <sup>820</sup> 1 <sup>821</sup> 1 <sup>822</sup> 1 <sup>823</sup> 1 <sup>824</sup> 1 <sup>825</sup> 1 <sup>826</sup> 1 <sup>827</sup> 1 <sup>828</sup> 1 <sup>829</sup> 1 <sup>830</sup> 1 <sup>831</sup> 1 <sup>832</sup> 1 <sup>833</sup> 1 <sup>834</sup> 1 <sup>835</sup> 1 <sup>836</sup> 1 <sup>837</sup> 1 <sup>838</sup> 1 <sup>839</sup> 1 <sup>840</sup> 1 <sup>841</sup> 1 <sup>842</sup> 1 <sup>843</sup> 1 <sup>844</sup> 1 <sup>845</sup> 1 <sup>846</sup> 1 <sup>847</sup> 1 <sup>848</sup> 1 <sup>849</sup> 1 <sup>850</sup> 1 <sup>851</sup> 1 <sup>852</sup> 1 <sup>853</sup> 1 <sup>854</sup> 1 <sup>855</sup> 1 <sup>856</sup> 1 <sup>857</sup> 1 <sup>858</sup> 1 <sup>859</sup> 1 <sup>860</sup> 1 <sup>861</sup> 1 <sup>862</sup> 1 <sup>863</sup> 1 <sup>864</sup> 1 <sup>865</sup> 1 <sup>866</sup> 1 <sup>867</sup> 1 <sup>868</sup> 1 <sup>869</sup> 1 <sup>870</sup> 1 <sup>871</sup> 1 <sup>872</sup> 1 <sup>873</sup> 1 <sup>874</sup> 1 <sup>875</sup> 1 <sup>876</sup> 1 <sup>877</sup> 1 <sup>878</sup> 1 <sup>879</sup> 1 <sup>880</sup> 1 <sup>881</sup> 1 <sup>882</sup> 1 <sup>883</sup> 1 <sup>884</sup> 1 <sup>885</sup> 1 <sup>886</sup> 1 <sup>887</sup> 1 <sup>888</sup> 1 <sup>889</sup> 1 <sup>890</sup> 1 <sup>891</sup> 1 <sup>892</sup> 1 <sup>893</sup> 1 <sup>894</sup> 1 <sup>895</sup> 1 <sup>896</sup> 1 <sup>897</sup> 1 <sup>898</sup> 1 <sup>899</sup> 1 <sup>900</sup> 1 <sup>901</sup> 1 <sup>902</sup> 1 <sup>903</sup> 1 <sup>904</sup> 1 <sup>905</sup> 1 <sup>906</sup> 1 <sup>907</sup> 1 <sup>908</sup> 1 <sup>909</sup> 1 <sup>910</sup> 1 <sup>911</sup> 1 <sup>912</sup> 1 <sup>913</sup> 1 <sup>914</sup> 1 <sup>915</sup> 1 <sup>916</sup> 1 <sup>917</sup> 1 <sup>918</sup> 1 <sup>919</sup> 1 <sup>920</sup> 1 <sup>921</sup> 1 <sup>922</sup> 1 <sup>923</sup> 1 <sup>924</sup> 1 <sup>925</sup> 1 <sup>926</sup> 1 <sup>927</sup> 1 <sup>928</sup> 1 <sup>929</sup> 1 <sup>930</sup> 1 <sup>931</sup> 1 <sup>932</sup> 1 <sup>933</sup> 1 <sup>934</sup> 1 <sup>935</sup> 1 <sup>936</sup> 1 <sup>937</sup> 1 <sup>938</sup> 1 <sup>939</sup> 1 <sup>940</sup> 1 <sup>941</sup> 1 <sup>942</sup> 1 <sup>943</sup> 1 <sup>944</sup> 1 <sup>945</sup> 1 <sup>946</sup> 1 <sup>947</sup> 1 <sup>948</sup> 1 <sup>949</sup> 1 <sup>950</sup> 1 <sup>951</sup> 1 <sup>952</sup> 1 <sup>953</sup> 1 <sup>954</sup> 1 <sup>955</sup> 1 <sup>956</sup> 1 <sup>957</sup> 1 <sup>958</sup> 1 <sup>959</sup> 1 <sup>960</sup> 1 <sup>961</sup> 1 <sup>962</sup> 1 <sup>963</sup> 1 <sup>964</sup> 1 <sup>965</sup> 1 <sup>966</sup> 1 <sup>967</sup> 1 <sup>968</sup> 1 <sup>969</sup> 1 <sup>970</sup> 1 <sup>971</sup> 1 <sup>972</sup> 1 <sup>973</sup> 1 <sup>974</sup> 1 <sup>975</sup> 1 <sup>976</sup> 1 <sup>977</sup> 1 <sup>978</sup> 1 <sup>979</sup> 1 <sup>980</sup> 1 <sup>981</sup> 1 <sup>982</sup> 1 <sup>983</sup> 1 <sup>984</sup> 1 <sup>985</sup> 1 <sup>986</sup> 1 <sup>987</sup> 1 <sup>988</sup> 1 <sup>989</sup> 1 <sup>990</sup> 1 <sup>991</sup> 1 <sup>992</sup> 1 <sup>993</sup> 1 <sup>994</sup> 1 <sup>995</sup> 1 <sup>996</sup> 1 <sup>997</sup> 1 <sup>998</sup> 1 <sup>999</sup> 1 <sup>1000</sup> 1 <sup>1001</sup> 1 <sup>1002</sup> 1 <sup>1003</sup> 1 <sup>1004</sup> 1 <sup>1005</sup> 1 <sup>1006</sup> 1 <sup>1007</sup> 1 <sup>1008</sup> 1 <sup>1009</sup> 1 <sup>1010</sup> 1 <sup>1011</sup> 1 <sup>1012</sup> 1 <sup>1013</sup> 1 <sup>1014</sup> 1 <sup>1015</sup> 1 <sup>1016</sup> 1 <sup>1017</sup> 1 <sup>1018</sup> 1 <sup>1019</sup> 1 <sup>1020</sup> 1 <sup>1021</sup> 1 <sup>1022</sup> 1 <sup>1023</sup> 1 <sup>1024</sup> 1 <sup>1025</sup> 1 <sup>1026</sup> 1 <sup>1027</sup> 1 <sup>1028</sup> 1 <sup>1029</sup> 1 <sup>1030</sup> 1 <sup>1031</sup> 1 <sup>1032</sup> 1 <sup>1033</sup> 1 <sup>1034</sup> 1 <sup>1035</sup> 1 <sup>1036</sup> 1 <sup>1037</sup> 1 <sup>1038</sup> 1 <sup>1039</sup> 1 <sup>1040</sup> 1 <sup>1041</sup> 1 <sup>1042</sup> 1 <sup>1043</sup> 1 <sup>1044</sup> 1 <sup>1045</sup> 1 <sup>1046</sup> 1 <sup>1047</sup> 1 <sup>1048</sup> 1 <sup>1049</sup> 1 <sup>1050</sup> 1 <sup>1051</sup> 1 <sup>1052</sup> 1 <sup>1053</sup> 1 <sup>1054</sup> 1 <sup>1055</sup> 1 <sup>1056</sup> 1 <sup>1057</sup> 1 <sup>1058</sup> 1 <sup>1059</sup> 1 <sup>1060</sup> 1 <sup>1061</sup> 1 <sup>1062</sup> 1 <sup>1063</sup> 1 <sup>1064</sup> 1 <sup>1065</sup> 1 <sup>1066</sup> 1 <sup>1067</sup> 1 <sup>1068</sup> 1 <sup>1069</sup> 1 <sup>1070</sup> 1 <sup>1071</sup> 1 <sup>1072</sup> 1 <sup>1073</sup> 1 <sup>1074</sup> 1 <sup>1075</sup> 1 <sup>1076</sup> 1 <sup>1077</sup> 1 <sup>1078</sup> 1 <sup>1079</sup> 1 <sup>1080</sup> 1 <sup>1081</sup> 1 <sup>1082</sup> 1 <sup>1083</sup> 1 <sup>1084</sup> 1 <sup>1085</sup> 1 <sup>1086</sup> 1 <sup>1087</sup> 1 <sup>1088</sup> 1 <sup>1089</sup> 1 <sup>1090</sup> 1 <sup>1091</sup> 1 <sup>1092</sup> 1 <sup>1093</sup> 1 <sup>1094</sup> 1 <sup>1095</sup> 1 <sup>1096</sup> 1 <sup>1097</sup> 1 <sup>1098</sup> 1 <sup>1099</sup> 1 <sup>1100</sup> 1 <sup>1101</sup> 1 <sup>1102</sup> 1 <sup>1103</sup> 1 <sup>1104</sup> 1 <sup>1105</sup> 1 <sup>1106</sup> 1 <sup>1107</sup> 1 <sup>1108</sup> 1 <sup>1109</sup> 1 <sup>1110</sup> 1 <sup></sup> |    |

|  |                    |     |
|--|--------------------|-----|
| tena   | ovadissati so jino |     |
| tadā vitthārikam hessā <sup>1</sup> metteyyajinasāsanam  |                    | 94  |
| bodhaneyyajanam disvā satasahassee pi yojane   |                    |     |
| khanena upagantvāna bodhayissati so muni   |                    | 95  |
| mātā brahmavatī nāma subrahmā nāma so pitā   |                    |     |
| puṇhito sankharañño metteyyassa tadā bhave   |                    | 96  |
| asoko brahmadevo ca aggā hessanti sāvakā   |                    |     |
| sīho nāma upatthako upatthissati tam jīnam   |                    | 97  |
| padumā c'eva <sup>2</sup> sumanā ca aggā <sup>3</sup> hessanti sāvikā                                |                    |     |
| sumano c'eva samgho <sup>4</sup> ca bhavissant' aggupatthikā   |                    | 98  |
| yasavati ca samghā <sup>5</sup> ca bhavissant' aggupatthikā  |                    |     |
| bodhitassa bhāgavato nāgarukkhlo bhavissati  |                    | 99  |
| vīśahattha satakkhando <sup>6</sup> sākhū vīśasatīni ca  |                    |     |
| sa <sup>7</sup> vā <sup>8</sup> lahītā <sup>8</sup> morahattho <sup>9</sup> vā sobhatī <sup>10</sup> |                    | 100 |
| supupphitaggā satatam surabhīdevagandhikā  |                    |     |
| nālpūā <sup>10</sup> bhave tenusuphullā cakkamattakā   |                    | 101 |
| anuvātapativātāmhi <sup>11</sup> vāyati dasayojane <sup>12</sup>                                     |                    |     |
| ajjhokkissanti <sup>13</sup> pupphāni bodhinande <sup>14</sup> samantato                             |                    | 102 |
| samāgantvā <sup>15</sup> pī padā ghāyitvā gandham uttamam  |                    |     |
| vākyam nicchāhessanti <sup>16</sup> tena gandhena moditā   |                    | 103 |
| sukho vipāko puññānam buddhasetthassa tādino   |                    |     |
| tassa <sup>17</sup> tejena pupphānam acinteyyo pavāyati  |                    | 104 |
| atthasīti bhave hattho āyāmen' eva so jino   |                    |     |
| uam bhave pannavīsam vikkhambhe tassa satthuno   |                    | 105 |
| vīśālanetto ālāyakkhi vīśuddhanavāno   |                    |     |
| animmisam divāratīni anurūpāni thūlam manīśacakkhunū   |                    | 106 |

<sup>1</sup> C A hessam<sup>2</sup> B omits<sup>3</sup> B c'eva.<sup>4</sup> B saṅkho<sup>5</sup> B saṅkhā<sup>6</sup> C. vīśa hassassa.<sup>7</sup> B C pave.<sup>8</sup> B lahītā.<sup>9</sup> B C opūñcho<sup>10</sup> B ora<sup>11</sup> B otam<sup>12</sup> B. C. ojanam<sup>13</sup> B okkanti<sup>14</sup> B. anda.<sup>15</sup> B C otā.<sup>16</sup> B C. āyāhessanti<sup>17</sup> C yassa.

\* 100 MORAHATTHO 'VĀ 'ti morapūñjakalāpo viya sobhatīti  
sobhatīti

|  |     |
|--|-----|
| anāvaianam passeyya samantā dvādasayojanam                         |     |
| pabhā niddhāvati tassa yāvatā pannavisati                          | 107 |
| sophati vijjulatthi va dīpaṇukkho 'va <sup>1</sup> so juno         |     |
| ratanagghikasamkāso <sup>2</sup> bhānumā <sup>3</sup> viya bhāhiti | 108 |
| lakḥhanānubyañjanā iamsi dissanti sabbakālīkā                      |     |
| patanti <sup>4</sup> vividhā iamsi anekasatasahassīyo              | 109 |
| pāduddhāe pāduddhāe suphullā padumaiuhā                            |     |
| timsabatthā samāpattā anupattā pannavisati                         | 110 |
| kesā visatihatthā kannikā solasam bhave                            |     |
| suiattā enubhāritā padumā kokasamantare                            | 111 |
| kāmāvacarikā devā nimminissanti agghike <sup>5</sup>               |     |
| nāgañjā ca supannā ca tadā te 'lamkaṇissare                        | 112 |
| attha sovannayā agghī attha rūpimayāni <sup>6</sup> ca             |     |
| attha manimayā agghī attha pavālamayāni ca                         | 113 |
| anekāratanasamettā <sup>7</sup> dhajamālāvibhūsitā                 |     |
| lambamānā kilissanti dhajā nekasatā bahū                           | 114 |
| manimuttadāmabhūsitā vitānā somasannibhā <sup>8</sup>              |     |
| paṇikkhattā kinkanikajālā vatamsakaratānā bahū                     | 115 |
| nānāpupphā vikuṇṇissanti surabhigandhasugandhikā                   |     |
| vividhā nānācunnāni dībbamānussakāni ca                            | 116 |
| vicittā nānādussāni pañcavannikasobhanā                            |     |
| abhipasannā buddhasmim kilissanti samantato                        | 117 |
| tattā sahassamubbedhā dassaneyyā manoramā                          |     |
| <sup>1</sup> asambādā susamthitā                                   | 118 |
| sobhamānā padissanti visālā sabbato pabhā                          |     |
| tesam majjhagato buddho bhikkhusamghapurekkhato <sup>9</sup>       | 119 |
| brahmā va pārisajjānam indo 'va vimānantāe                         |     |
| gacchanti buddhe gacchante tittamānamhi thassare                   | 120 |
| nissinne sayite cāpi <sup>10</sup> sattharā saha pāṇise            |     |
| catuṇṇiyāpathe niccam dhāṇayissanti sabbadā                        | 121 |
| etā c'āññā ca pūjāyo dībbamānussakā pi ca                          |     |
| vividhāni pātihīrāni <sup>11</sup> hessanti sabbakālīkā            | 122 |

<sup>1</sup> C ve<sup>2</sup> C °ggi°<sup>3</sup> C bhāsumā.<sup>4</sup> C bhavanti<sup>5</sup> C. agghike<sup>6</sup> C . . . . .<sup>7</sup> C °citā<sup>8</sup> C momasanthitā<sup>9</sup> C paṇikkhito<sup>10</sup> C vāpi

saha pāṇamīse — A sata°

<sup>11</sup> C. pātihāṇyāni

|  |     |
|--|-----|
| anantapuññatejēna metteyyam abhūpūptum<br>disvāna tam pātihāyam <sup>1</sup> nānūjaccē mahājanā              | 123 |
| ye bhāmacariyam carissanti sutvāna munino vacam<br>te tarissanti samsūnam maccudheyyam suduttarānam          | 124 |
| bahuggābhi dhammacakkhum visodhessanti te tadā<br>dasāhi <sup>2</sup> tīhi sucantehi ca                      | 125 |
| āgamādhigamen' eva sodhayitvāna sādānam<br>anudhammacāmo hutvā bahū bhavē                                    | 126 |
| na sakkā sabbaso vattum ettakam iti vā yasam<br>accantasukhitā mecam tasmim gate kālā-sampadē                | 127 |
| mahāyāsā sukhēnāpi āyuvannabalena ca<br>dibbasampattī vā tesam mānussānam bhavissati                         | 128 |
| anubhūtā kāmasukham addhānam yāvaticehukam<br>te pacchā sukhitā yeva nibbisanti' āyusamkhaya                 | 129 |
| asitvassasahassāni tadā āyu bhavissati<br>tāvātā tittamāno so tāvessati jane bahū                            | 130 |
| paṇipakkamānase satte bodhayitvāna sabbaso<br>avasesādītthasaccānam <sup>4</sup> maggāmaggam anussasiya      | 131 |
| dhammakkam dhammanāvañ ca dhammadāsanā ca<br>osadham <sup>5</sup>  |     |
| sakkaccena hi sattā <sup>6</sup> thapetvā āyatim jino<br>saddhim <sup>7</sup> ikasānghiṇa katakaccena tādina | 132 |
| jalitvā <sup>8</sup> va nibbāyissati so jino<br>paṇimbutamhi sambuddhe sāsānam tassa thāhiti                 | 133 |
| vassasatasahassāni asitī c'eva sahasakā<br>tato paṇam antaīadhānam loke hessati dāmunam                      | 134 |
| evam amiccā samkhāā adhuvā tāvakālikā<br>ittaiā <sup>9</sup> bhedanā c'eva jājarā ittakā bhavā               | 135 |

<sup>1</sup> C pātihāyiam.<sup>2</sup> C. opī kehi.<sup>3</sup> C sāsaham<sup>4</sup> C. dītthi<sup>o</sup><sup>5</sup> C osattham<sup>6</sup> C so satthā<sup>7</sup> C itarā

\* 127 ETTAKAM ITI VĀYASAN 'ti tassa bhagavato paṇivā-  
sasampadam anubhāvam buddhissariyam buddhisanupatti-  
kam ti sabbakālena vattum nasakkā.

|  |     |
|--|-----|
| tuechamutthi samā suññā samkhāā bālalāpanā <sup>1</sup>                |     |
| na kassaci vaso tattha vattati <sup>2</sup> iddhimassa pi              | 136 |
| evam ñatvā yathā bhūtam nibbinde sabbasamkhate                         |     |
| dullabho puññāna so sabbattha jāyati                                   |     |
| yattha so jāyati dhūo tam kulam sukham edhati                          | 137 |
| tasmā <sup>3</sup> metteyyabuddhassa <sup>4</sup> dassanattāya vo idha |     |
| ubbiggamānasā sutthum <sup>5</sup> kaiotha viṇiyam dalham              | 138 |
| ye kecīdha <sup>6</sup> katakalyānā appamādavihāriṇo                   |     |
| bhikkhū bhikkhunīyo c'eva upāsakā upāsikā                              | 139 |
| mahantam buddhasakkāiam <sup>7</sup> ulāiam abhirūṇijayam              |     |
| dakkhinti <sup>8</sup> bhaddasamītim <sup>9</sup> tasmim kāle sadevakā | 140 |
| caratha brahmacariyam detha dānam yathāraham <sup>10</sup>             |     |
| uposatham upavasatha <sup>11</sup> mettam bhāvētha sādhu-kam           | 141 |
| appamāda-atā hotha puññakariyāsu <sup>12</sup> sabbadā                 |     |
| idhi' eva katvā kusalam dukkhass' antam karissathā 'ti                 | 142 |
| anāgatavamso nitthito.   |     |

<sup>1</sup> C bala°<sup>2</sup> C pava°<sup>3</sup> B tassa<sup>4</sup> B °ddham<sup>5</sup> B °tthu<sup>6</sup> B keci<sup>7</sup> B °tthāiam<sup>8</sup> B dakkhanti.<sup>9</sup> B °pamītim<sup>10</sup> B mahā°<sup>11</sup> B °vasa<sup>12</sup> B C kari°



# Gandha-Vamsa

EDITED BY

PROFESSOR MINAYEFF

OT ST PFR RSBURG

THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.

1 **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji) ten lines to the leaf. The Pāli text ends on leaf *khah*.

On leaf *ka* are introduced the following verses, the work of the translator

settham = ṣeṭṭhaṃ |  
 saṃghaṃ vandāmi suasaṃaṃaṃ |  
 ma-kāra-vipulā paṭhivogā |  
 saṃgīṭapothakāruḷhā vannaṭṭā gandhakārikā |  
 yācerā santavamsassa pālakā mama garuṇā | paṭhyāvatṭam  
 hatantā āyama eeva jamaṃ |  
 ajānam saṃamandehi tasmā lekham tvaṃ nissayamaṃ | paṭhyā  
 sugatā |  
 khantiṇettāduṇṇaṃ niveravhassa uyyojanaṃ | sakāra  
 vipulā

2 M. A manuscript written in the same character, the property of the editor, and coming from Prome It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pāli text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS **U**. The additions of MS **M**, very corrupted, are given in the notes.

This “Book History” relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the *Sāsana-vamso-dīpo* (Colombo, A B 2424) or in *Sāsana-vamso* <sup>1</sup>

namo tassa bhagavato arahato sammāsambuddhassa  
 namassitvāna sambuddham aggavamsapaṭampāṃ |  
 natvāna dhammam buddhajaṃ saṃghaṃ ॥ 1 ॥ ॥ ॥  
 gandhavams’ upanissāya gandhavamsam pakatthissam |  
 tipitakasamāhāraṃ sādhuṇaṃ ॥ 2 ॥ ॥ ॥  
 vimatimodaṃ āabbhaṃ taṃ me sunātha sādhuvo ॥  
 sabbam pi buddhavacanaṃ vimuttirasahetukaṃ |  
 hoti ekavidhaṃ yeva tividhaṃ pitakena ca ॥  
 taṃ ca sabbam pi kevalaṃ pañcavidhaṃ nikāyato |  
 angato ca navavidhaṃ dhammakkhandaḥḥanānato |  
 caturāsītisahasadhammakkhandaḥḥapabbhedanaṃ <sup>2</sup>’ti ॥

kathaṃ pitakato pitakaṃ hi tividhaṃ hoti vinaya-pitaka-  
 kam abhidhammapitakaṃ ॥ 3 ॥ ॥ ॥

tattha katamaṃ vinaya-pitakaṃ pārājika-kan-  
 daṃ pācittiya-kandaṃ ॥ 4 ॥ ॥ ॥ cullavaggakanda-  
 daṃ paṭivāra-kandaṃ’ti imāni kandaṇi vinaya-pitaka-  
 nāma

katamaṃ abhidhammapitakaṃ dhammasam-  
 gāyikā-koṭṭhāya-vibhaṅgapakāyaṇaṃ dhātukathāpakāyaṇaṃ  
 paññattipakāyaṇaṃ kathāvatthupakāyaṇaṃ yamaka-paka-  
 yaṇaṃ ॥ 5 ॥ ॥ ॥ imāni satta pakāyaṇāni  
 ॥ ॥ ॥ ॥ nāma

katamaṃ suttanta-pitakaṃ nāma silakkhandha-  
 vaggādikaṃ avasesaṃ buddhavacanaṃ ॥ 6 ॥ ॥ ॥  
 nāma

<sup>1</sup> This list is published in my book “Buddhism,” I, p. 68

<sup>2</sup> U bhedaṃ

katham nikāyato pañcaviḍhā honti dīghanikāyo majj-  
himanikāyo samyuttanikāyo .....<sup>1</sup>yo khuddakanikā-  
kāyo'ti

tattha katamo dīghanikāyo ..... mahā-  
vaggo pādhiyavaggo<sup>2</sup> 'ti ime tayo magga dīghanikā-  
kāyo nāma imesu tisu vaggesu catutimsa suttāni ca  
honti

catutims'eva suttantā silakkhandhavaggādika |  
yassa bhavanti so yeva dīghanikāyo .....<sup>1</sup>

katamo majjhimanikāyo mūlapannāso majjhmapannāso  
upapannāso'ti ime tayo pannāsa majjhimanikāyo  
nāma imesu tisu pannāsesu dve pannāsadhikasuttasatāni  
honti

dvāddhasatasuttantā dvīsuttāni yassa santi so |  
majjhimanikāyo nāma mūlapannāsa-ādiko - 'ti

katamo samyuttanikāyo sagāthāvaggo nidānavaggo  
salāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañca  
vaggā samyuttanikāyo nāma imesu pañcasu vaggesu  
dvāsatthi sattasatādhikasattasuttasahassāni honti

dvāsatthi sattasatāni suttasahassakāni ca |  
suttāni yassa honti so .....<sup>1</sup>  
.....<sup>2</sup> nāma viditabbo viññūnā'ti

leṭṭhānāgatananikāyo .....<sup>1</sup> tikkani-  
pato catukkaṇipāto pañcakuṇṇipāto chakkakuṇṇipāto sattakuṇṇipāto  
atthakuṇṇipāto navakuṇṇipāto dasakuṇṇipāto ekādasakuṇṇipato'ti ime  
ekādasakuṇṇipātā anguttaranikāyo nāma. imesu ekā-  
dasāsu nipātesu sattapannāsa pañcasatādhikanavasutta-  
sahassāni honti

.....<sup>1</sup> pañcasatāni ca |  
.....<sup>2</sup> suttāni yassa honti |  
so anguttaranikāyo'ti ekakuṇṇipātādiko'ti |

<sup>1</sup> M pāvā°

<sup>2</sup> M pannā samā°.



sace vitthūcena kat-  
hissam atipapañico bhavissati tasmā nayavasena katthussamī.  
ekam vatthum eko dhammakkhando ekam nidānam  
eko dhammakkhando ekam panhāpucchanaṃ eko dham-  
makkhando ekam panhāvisajjanam eko dhammak-  
khando

catuāsītīdhammakhandhasahassāni kena bhāsitaṃ kat-  
tha bhāsitaṃti kadā bhāsitaṃ kam ārabha bhāsitaṃ kim  
attham bhāsitaṃ kena dhātitaṃ kenābhatāṃ kim attham  
pariyāpunitabbāṃti ayam pucchā uddharitabbā tatāyāṃ  
ena kena bhāsitaṃti buddhena ca buddhānubuddhehi  
ca bhāsitaṃ kattha bhāsitaṃti devesu ca manussesu ca  
bhāsitaṃ kadā bhāsitaṃti bhūgavato dharanīmanakāle  
ca bhāsitaṃ kam ārabha bhāsitaṃti parivāṇaṃ ā-  
veneyyabandhave ārabha bhāsitaṃ kim attham  
bhāsitaṃti vajjam ca avajjam ca ñatvā vajjam pahāya  
avajje patipajjitvā nibbānapariyante dīthadhammika-  
sāmpaīyikatte sampāpunitum kena dhātitaṃti anubud-  
dhehi c'eva sissānussissehi ca dhātitaṃ kenābhatāṃti  
ābhatāṃ kim attham pariyāpuni-  
tabbāṃti vajjam ca avajjam ca ñatvā vajjam pahāya  
avajje patipajjitvā nibbānapariyante dīthadhammikasa-  
mpaīyikatte sampāpunitum karunāya ābhatāṃti te sade-  
vatāya nibbānapariyante dīthadhammikasaṃpaīyikatte  
sādhikāni honti te tattha kehi appunnatīte pariyāpunita-  
bāni dhāretabbāni vācetaṃti sajjhayāni kātābbaṃti

iti c'āyāni dīthāni pitakattayadīpako nāma  
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi atthakathācariyā  
atthi gandhakārakācariyā atthi tividhanāmakācariyā

katane porāṇācariyā pathamasamgāyanāyaṃ pañca satā  
khināsavā pañcannam nikāyānam nāmañ ca atthañ ca  
adhīppāyañ ca padañ ca byāyjanañ ca sodhanakīccam<sup>2</sup>  
anavasesam karimsu<sup>3</sup> ācariyāni satta satā

<sup>1</sup> M omits

<sup>2</sup> M sodhanam.

<sup>3</sup> M. kīccam.

khināsavā tesam yeva saddatthādīkam kīccam puna kaṃmsu  
 tatīyasamgāyanāyam saḥassamattā khināsavā tesam yeva  
 saddatthādīkam kīccam puna kaṃmsu icc evam dve  
 satādhikā dvesaḥassakhināsavā mahākaccāyanam  
 thapetvā avasesā poiānācariyā nāma

ye poiānācariyā te yeva atthakathācariyā nāma

katame gandhakālakācariyā mahābuddhaghosa-  
 dayo anekācariyā gandhakālakācariyā nāma

katame tividhanāmakācariyā mahākaccāyanano tivi-  
 dhanāmo<sup>1</sup>

katame gandhe kaccāyanena katā kaccāyanagan-  
 dho mahānīuttigandho cullanīuttigandho  
 nettigando petakopadesagando vannanīti-  
 gandho<sup>2</sup> 'ti ime cha gandhā mahākaccāyanena katā

katame anekācariyehi<sup>3</sup> katā gandhācariyo ku-  
 undigandham nāma akāsi aññataṃ ācariyo mahāpac-  
 cāriyam nāma atthakatham akāsi aññataṃ ācariyo  
 kuundigandhassa atthakatham akāsi mahābud-  
 dhaghoso nāmācariyo visuddhimaggo dīghanī-  
 kāyassa sumañgalavilāsini nāma atthakathā maj-  
 jhimanikāyassa papañcasūdanī nāma atthakathā sam-  
 yuttanikāyassa sālīatthapakāsani nāma atthakathā  
 anguttaranikāyassa manōatthapūjanī nāma attha-  
 kathā pañcavinayagandhānam samantapāsādikā  
 nāma atthakathā<sup>1</sup> pañcavinayagandhānam samantapāsādikā  
 nāma atthakathā<sup>2</sup> pañcavinayagandhānam samantapāsādikā  
 mātikāya kanthāvitāranī nāma atthakathā dham-  
 mapadassa atthakathā jātakasa atthakathā  
 khuddakapāthassa atthakathā apadānassa  
 atthakathā<sup>3</sup> 'ti ime te ssa gandhe akāsi

buddhadatto nāmācariyo vinayavinicchayo  
 uttāvinicchayo abhidhammāvātāno bud-

<sup>1</sup> U tividhā°

<sup>2</sup> M omits

<sup>3</sup> M °riyena'ti On these six books, see Sāsana-vamsa-  
 dipa, 1233, 1234

dhavamsassa madhuratthavilāsinī nāma atthakathā'ti ime cattāro gandhā akāsi<sup>1</sup>

ānando<sup>2</sup> kathāya mūlatikam nāma tikam akāsi<sup>3</sup>

dharmapālācariyo nettīpakāṣaṇatthakathā itivuttakaatthakathā udānatthakathā cāriyāpītakatthakathā theragathatthakathā vimānavātthussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā<sup>4</sup> paramatthamañjūsā nāma tikā dīghanīlāyātthakathādinam catunnam atthakathānam līnatthapakāsinī nāma tikā jātakatthakathāya līnatthapakāsinī nāma tikā nettīthakathāya tikā buddhamatthakathāya paramatthadīpanī nāma tikā abhidhammatthakathāya tikāya līnatthavannanā nāma anutikā'ti ime cuddasamatte gandhe akāsi<sup>5</sup>

dve pubbācariyā nīruṭṭimañjūsā nāma cullanīruttitikaṇ ca mahānīruṭṭisamkhepaṇ ca akamsu

mahāvajjīabuddhi-nāmācariyo vinayagandhī nāma pakaranam akāsi<sup>6</sup>

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakāṣaṇam akāsi (S v d 1223-1236)

cullavajjīo nāmācariyo atthabyakkhiyanam nāma pakaranam akāsi

dīpamkaro nāmācariyo rūpasiddhīpakāṣaṇam rūpasiddhītikam summapaṇcasuttāṇ<sup>7</sup> cetī tīvdhapakāṣaṇam akāsi

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saccasamkhepaṇ nāma akāsi (S v d 1220)

kassapo nāmācariyo mohavīcchedanī<sup>8</sup> vimat-

<sup>1</sup> S v d 1195-1199

<sup>2</sup> S v d 1217

<sup>3</sup> S v d. 1191-1193, and 1231, 2.

<sup>4</sup> M ovaṇabuddhikāyo

<sup>5</sup> S v d 1200, 1201.

<sup>6</sup> See below p. 70

<sup>7</sup> M mohache°.

icchedanī buddhavamso anāgatavamso'ti  
catubbidham pakaranam akāsi (S v d 1204, 1221)

maḥānāmo nāmācariyo saddhammapakāsani  
nāma patisambhidāmaggassa atthakatham akāsi (S v d.  
1196)

dīpavamso bodhivamso cullavamso mahā-  
vamso patisambhidāmaggatthakathāya gandhī ceti  
ime panca<sup>1</sup> gandhā ācariyehi<sup>2</sup> vīsum vīsum katā

navo mahānāmo nāmācariyo mahāvamsam cul-  
lavamsam nāma dve pakaranam akāsi (S v d 1266)

upaseno nāmācariyo saddhammatthitīkam  
nāma mahānidhesassa atthakatham akāsi (S v d 1197)

moggallāno nāmācariyo moggallānabyākāsa-  
nam nāma byākāsanam akāsi (S v d 1251)

samghaiaakkhito nāmācariyo subodhālamkā-  
sam nāma pakaranam akāsi (S v d 1209, 1210, 1256)

vuttodayakāro nāmācariyo vuttodayam nāma  
pakaranam sambandhacintā<sup>3</sup> nāma<sup>3</sup> pakāsa-  
nam<sup>3</sup> khuddasikkhāya<sup>3</sup> navatīkam<sup>3</sup> akāsi

dhammasīlī nāmācariyo khuddasikkham  
nāma pakaranam akāsi (S v p 1206)

khuddasikkhāya purānatikā mūlasikkhātīkā  
ceti ime dve gandhā dveh'ācariyehi vīsum vīsum katā

anuvuddho nāmācariyo paramatthaviniccha-  
yam nāma upapariṇhedam abhidhamm-  
atthasamgahapakaranam ceti tividham paka-  
ranam akāsi (S v d 1218)

khemō nāmācariyo khemam nāma pakaranam  
akāsi (S v d 1222)

sāriputto nāmācariyo vinayatthakathāya sāiatth-  
adīpanī nāmatīkam vinayasamgahapakaranam  
vinayasamgahassa tīkam anguttaratthakathāya sāiatth-  
amañjūsam nāma tīkam pañcakaṇṇī ceti ime  
pañca gandhe akāsi (S v d 1203, 1244)

buddhanāgo nāmācariyo vinayatthamañ-

<sup>1</sup> M. cha

<sup>2</sup> M mahā°.

<sup>3</sup> M omits



jūsam nāma kankhāvitaraṇiṇiṃ tikaṃ akāsi (S v d 1212)

navo moggallāno nāmācariyo abhidhānappadipikāṃ nāma pakāṇaṃ akāsi (S v d. 1253)

vācissaro nāmācariyo mahāsāmi (S v d 1225, 1257) nāma subodhālamkāṇassa tikā vuttodayavivaraṇaṃ sumangalapasādanī nāma khuddasikkhāya tikā sambandhacintāya tika bālāvatāro " " " " pancikāya tikā yogavinicchayo vinayavinicchayassa tikā uttaravinicchayassa tikā namaṇṇapaparicchadassa tikā saddatthassa padanūpavibhāvanam khemapakāṇassa tikā sīmālamkāro (S v d 1213) mūlasikkhāya tikā rūpārūpavibhāgo (S v d 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa tikā ceti imā atthāṇaṃ gandhe akāsi

sumangalo nāmācariyo abhidhammāvatāragandhaṃ tikaṃ (S v d 1227) abhidhammatthavikāsaṇi<sup>1</sup> abhidhammasaṃgahassa tikaṃ ca abhidhammatthavibhāvaṇi<sup>2</sup> duvidhaṃ pakāṇaṃ akāsi

dharmakitti nāmācariyo dantadhātupakaraṇaṃ (S v d 1237, 1261)

medhamkaro nāmācariyo jīnacariṭaṃ nāma pakāṇaṃ akāsi

kankhāvitaraṇiṇiṃ linatthapakāṇiṇiṃ nisandeho dhammanusāraṇi ñeyyāsandaṭṭi ñeyyāsandaṭṭiṃ tikā sumahāvataṇṇo lokapaññattipakaraṇaṃ tathāgatupattipakaraṇaṃ nalā-tadhātuvannaṇā sīhalavattlu dhammapadīpako patipattisaṃgaho vissuddhimaggagandhi abhidhammagandhi nettīpakaraṇagandhi visuddhimaggacullatīkā sotāpamālini<sup>2</sup> pasādanī okāsalokasūdanī subodhālamkāṇassa navatīkā ceti ime visatī gandhā

<sup>1</sup> M omits

<sup>2</sup> M. °ppahālini



aññataro ācariyo kārīkāya tīkam akāsi.

aññataro ācariyo etimāsamidīpikāya tīkam akāsi

kyacvāiañño saddabindu nāma pakāṇanam  
paramatthabindupakāṇanam akāsi

saddhammaguru nāmācariyo saddavuttipa-  
kāsanam nāma pakāṇanam akāsi

sāliputto nāmācariyo saddavuttipakāsakassa  
tīkam akāsi

aññataro ācariyo kaccāyanabhedaṇ ca kaccā-  
yanasāram kaccāyanasāssa tīkaṇ ca  
tividham pakāṇanam akāsi

navo medhamkaro nāmācariyo lokadīpakasā-  
ram nāma pakāṇanam akāsi

aggapandito nāmācariyo lokupatti nāma pakā-  
ṇanam akāsi

civaro nāmācariyo jaṅghadasassa<sup>1</sup> tīkam  
akāsi

mātikatthadīpanī sīmālakāssa tīkā vīna-  
yasamutthānadīpanī gandhasāro patthana-  
gananānayo<sup>2</sup> bhikkhū<sup>3</sup> sammhe-  
pavannanā navatikā kaccāyassa<sup>4</sup> suttaniddeso  
pātimokkhaṇṇasodhanī ceti attha gandhe sad-  
dhammajotipālācariyo akāsi

navo<sup>2</sup> vimālabuddhi<sup>3</sup> nāmācariyo abhidham-  
mapannāsa<sup>4</sup> tthānam pakāṇanam akāsi.

vepullabuddhi<sup>4</sup> nāmācariyo saddasārattha-  
jālīniyā tīkā vuttodayatikā paramattham-  
añjūsā nāma bhikkhū<sup>3</sup> anutikā  
dasagandhivannanā nāma magadhabhūtā-  
vidaggaṃ vidadhimukkhamaṇḍana<sup>4</sup> tīkā ceti  
ime cha gandhe akāsi.

aññataro<sup>1</sup> navānutīkam  
akāsi

ariyavamsa nāmācariyo bhikkhū<sup>3</sup> akāsi

<sup>1</sup> M. sakass

<sup>2</sup> M. omits

<sup>3</sup> M. vemala°.

<sup>4</sup> M. navo vima°

manisāīamañjūsam nāma navānutikam dvāīak-  
athāya tikāya manidīpam nāma navānutikāīa  
gandābhāīanañ ca mahānissāīañ ca jātakā-  
visōdhanāñ ca itī ime<sup>1</sup> pañca gandhe<sup>2</sup> akāsi.

petakopadesassa tikam udumbāīanāmācāīīyo  
akāsi.

tam pana pakudhanagāīavāsī<sup>3</sup> abhidhammasam-  
gahassa tikā catubhānavāīassa atthakathā mahā-  
sāīapakāsānī mahādīpanī sāīatthadīpanīs  
gatīpakaranam<sup>4</sup> hatthasāīo<sup>5</sup> bhummasam-  
gaho bhummanīddeso dasavattthu kāyavīīa-  
tītikā jotānā nīīuttī vibhattīkathā sadd-  
hammapālīnī<sup>6</sup> pañcagatīvannā bālacitta-  
pabodhanī dhammacakkasuttassa navatthi-  
akathā dandadhātupakāīanassa<sup>7</sup> tikā cetī ime  
visatī gandhā nānācāīīyehī katā aññānī pakāīanānī atthī  
katāmānī saddhammapālanam<sup>8</sup> bālappabodh-  
anapakaranassa tikā ca jīnālamkāīapakara-  
nassa navatīkā ca lingatthavīīnicchayo pā-  
tīmokkhavīīvaranam paramatthavīīvāīanam  
kathāvīīvāīanam samantapāsādikavīīvara-  
nam abhidhammatthasangahavīīvāīanam  
saccasamkhepavīīvāīanam saddatthabhedā-  
cīntāvīīvāīanam kaccāyanasāīavīīvaranam  
abhidhammatthasangahassa tikāvīīvāīanam  
mahāvessantāīajātakassa vīīvāīanam sakkā-  
bhīmatam mahāvessantarajātakassa navat-  
thakathā pathamasambodhī lokanītī ca bu-  
ddhaghosācāīīyanīdānam mīlīndapanhāva-  
nnā catūīāīakkhāya atthakathā sadda-  
vuttīpakaranassa navatīkam ice evam pañca-  
vīsatī pamānānī lankādīpādīsū thānesū pandītehī katānī  
ahesum sambuddhe gāthā ca narādeva nāma gāthā ca

<sup>1</sup> M omits

<sup>2</sup> M pakuvana°

<sup>3</sup> U omits

<sup>4</sup> U omits

<sup>5</sup> M hatthasāgāīā

<sup>6</sup> M saddadhamma°.

<sup>7</sup> U omits.

<sup>8</sup> M °yanam

yadā have cīvaiaṭṭhi gāthā ca vīsati ovaḍaḡāthā  
ca dānasatthari silasatthari sabbaḍaṇavan-  
nanā anantabuddhavannanāgāthā ca atthāvi-  
sati buddhavandanāgāthā ca atitānāgatapac-  
cuppānabuddhavannanāgāthā ca asītima-  
hāsāvakavannanāgāthā ca navaḷhāiḡaḡunav-  
annā cā'ti ime buddhapānāmagāthāyo paṇḍitehi  
lankādīpādīsu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyaḍipako  
nāma dutiyo paṛicchedo.

ācariyesu ca atthi . . . atthi lankādīpikā-  
cariyā katame jambudīpikācariyā katamo lankādīpikā-  
cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-  
ratthe ujjenīnagare caṇḍapaccotasa nāma  
paṇḍito purohito hutvā kāmānam ādinavam dīsa glāyā-  
sam pahāya satthu sāsane pabbajjtvā hetthāvuttapakāre  
gandhe akāsi

mahāatthakathācariyo mahāpaccarikācariyo ca  
mahākurundikācariyo . . . ime pañ-  
cāriyo lankādīpikācariyo nāma tehi buddhaghosāca-  
riyassa pure bhūtā cire kāle ahesum

mahābuddhaghosācariyo jambudīpiko so kira  
nāma samgāmaiañño<sup>1</sup> purohitassa kesī<sup>2</sup>  
nāma brahmanassa putto satthu sāsane pabbajjtvā lankā-  
dīpam gato . . . gandhe akāsi

buddhadattācariyo ānandācariyo dhamm-  
apālācariyo dve pubbācariyā mahāvajjābuddh-  
ācariyo cullavajjābuddhācariyo dīpamka-  
rācariyo culladhammapālācariyo kassapā-  
cariyo'ti ime dasācariyā jambudīpikā hetthā vuttappa-  
kāre gandhe akamsu.

mahānāmācariyo aññatarācariyo cullanā-  
mācariyo upasenācariyo moggallānācariyo  
samgharakkhitācariyo vācissarācariyo<sup>3</sup> vu-

<sup>1</sup> M sosankamo°.

<sup>2</sup> M ghosī.

<sup>3</sup> M. omits.



gandho pana siyā āyācena ācariyehi kato siyā anāyācanena ācariyehi katā

katame gandhā<sup>1</sup> āyācanena katame anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahāpaccariyagandho mahāpaccariyagandhassa atthakathāgandho ime cha gandho hi ācariyehi attano matiyā sāsanavuddhyatthāya<sup>3</sup> saddhammatthitiyā katā

pana visuddhimaggo samaghapālena nāma āyācena buddhaghosācariyena kato

diḅhanikāyassa atthakathāgandho dāṭṭhanāmena samghattheena āyācena kato majjhimānikāyassa atthakathāgandho buddhamittanāmena theena āyācena kato

samyuttanikāyassa atthakathāgandho jotipālena nāma theena āyācena buddhaghosācariyena kato

anguttaranikāyassa atthakathāgandho bhaddantamattheena saha ājivakena āyācena buddhaghosācariyena kato

samantapāsādikā nāma buddhasīlānāmena theena āyācena buddhaghosācariyena kato

sattanam abhiḍhammagandhāram atthakathāgandho cullabuddhaghosonāma bhikkhūnā āyācena buddhaghosācariyena kato

dharmapadassa atthakathāgandho kumārakassapanāmena theena āyācena buddhaghosācariyena kato

jātakassa atthakathāgandho atthadassībuddhamittabuddhapīyasamkhātehi tīhi thehi āyācena kato

suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

<sup>1</sup> U gandhe. <sup>2</sup> U adds gandhe <sup>3</sup> M. one jahana°.

apadānassa atthakathāgandho pañcanikāyaviññūhi pañ-  
cahi thehi āyācītena kato.

pāṭimokkhassa atthakathā kankhāvitaṇṇīgandho attano  
matiyā buddhaghosācariyena kato

niṭṭhitā

buddhadattācariyagandhesu pana vinayavinicchaya-  
gandho attano sissena buddhasīhena nāma therena  
āyācītena buddhadattācariyena kato

uttaravinicchayagandho saṅkhaṇḍikā nāma the-  
rena āyācītena buddhadattācariyena kato

abhidhammāvatāro nāma gandho attano sissena su-  
matī nāmattherena āyācītena buddhadattācariyena kato

buddhavamsassa atthakathāgandho ten'eva buddha-  
sīha nāmattherena āyācītena buddhadattācariyena kato.

saṅkhaṇḍikā nāma gandho attano sissena saṅkhaṇḍika-  
nāmattherena āyācītena buddhadattācariyena kato

buddhadattācariyagandhadīpanā niṭṭhitā

abhidhammatthakathāya mūlatikā nāma tikāgandho  
buddhamitta nāmattherena āyācītena ānandācariyena  
kato.

nettipakaranassa atthakathāgandho dhammarakkhi-  
tanāmattherena āyācītena dhammapālācariyena kato

itivuttakatthakathāgandho udānatthakathāgandho cariyā-  
pitakatthakathāgandho thei-  
gāthakatthakathāgandho vimānavatthupetavatthutthakathā-  
gandho ime satta gandhā attano matiyā dhammapālā-  
cariyena katā.

visuddhimaggatikāgandho dāttānāmena therena  
āyācītena dhammapālācariyena kato.

catunnam atthakathānam  
tikāgandho abhidhammatthakathāya anutikāgandho jāta-  
katthakathāya tikāgandho nettipakaranatthakathāya  
tikāgandho buddhavamsatthakathāya tikāgandho<sup>1</sup> ime  
pañca gandhā attano matiyā katā.

niṭṭhitā.



muttimanjūsā nāma cullā<sup>1</sup> gandho mahānuttisam-  
khepo nāma gandho ca attano matiyā pubbacariyehi viṣum  
viṣum katā

pañcavinayapakāśanassa<sup>2</sup> nāma gandho  
attano matiyā mahāvajrabuddhācariyena kato

nyāśasamkhāto mukhamattadīpanī nāma gandho attano  
matiyā vimalabuddhācariyena kato

vimāla<sup>3</sup> nāma gandho attano matiyā culla-  
vimala buddhācariyena kato

rūpasiddhigandhassa<sup>4</sup> sampapañcasattī<sup>5</sup> ca  
attano matiyā dīpankācariyena kato.

saccasamkhepo nāma gandho attano matiyā culladham-  
mā<sup>6</sup> kato

mohā<sup>7</sup> gandho attano ma-  
tiyā<sup>8</sup>

paṭisaṅkhepā<sup>9</sup> mahānāmena  
upāsakena āyācena mahānāmācariyena kato

dīpavamsō thūpavamsō bodhivamsō cullavamsō porāṇa-  
vamsō mahāvamsō cā'ti ime eha gandha attano matiyā  
mahācariyehi viṣum viṣum katā.

navo<sup>2</sup> vamsō<sup>2</sup> gandho<sup>2</sup> attano matiyā<sup>2</sup> cullamahānāmā-  
cariyena<sup>2</sup> kato

saddhammapajotikā nāma mahāniddesassatthakathā-  
gandho devēna nāma therena āyācena upasenācariyena  
kato

moggallānabyākāśanagandho attano matiyā moggallānā-  
cariyena kato

subodhālamkāro nāma gandho vuttodayo<sup>3</sup> nama<sup>3</sup> gan-  
dho<sup>3</sup> attano matiyā saṅghaśakṣitācariyena kato

(vuttodayagandho attano matiyā vuttodayakārācariyena  
kato<sup>4</sup>)

khuddasikkhā nāma gandho attano matiyā dhammasū-  
cariyena kato

īrāṇī<sup>5</sup> khudda-sikkhā<sup>5</sup> ca mūlasikkhātikā cā'ti ime

<sup>1</sup> U sammapañca° — See p. 60

<sup>2</sup> U omits.

<sup>3</sup> M omits

<sup>4</sup> U omits

dve gandhā attano matiyā aññatarehi dvih'ācariyehi vusun  
katā

paramatthavinicchayam nāma gandho saṃghaṇṇak-  
khitattheṇa āyācitenā anuuddhācariyena kato

nāmarūpapāṇicchedo nāma gandho attano matiyā anu-  
ruddhācariyena kato

abhidhammatthasangaham nāma gandho na m b h a n ā-  
m e n a <sup>1</sup> upāsakena iṣṭācīteno anuuddhācariyena kato

khemo nāma gandho attano matiyā khemācariyena kat

sāratthadīpanī nāma vīṇavatthakathāya tikāgandho vī-  
ṇavāṇanīcīkathāya vīṇayasamgahassa tikāgandho an-  
guttaravāṇanīcīkathāya vāṇā tikāgandho'ti ime cattāro gandhā  
paṭikkama bhūnāmena lankādīpissarena raṇṇā  
āyācītena sāruṭṭacāriyena katā

sakatasaddasatthassa pañcīkā nāma tikāgandho attano  
matiyā sāṃputtācariyena kato

kankhāvitaniyā vinayatthamaññūsā nāma tikāgandho  
sumedhānāmattherena āyācitenā । ॥१॥ ॥ ॥ ॥ ॥ ॥  
kato

abhidhānappadipikā nāma gandho attano matiyā culla-  
moggallānācaṇḍiyaṇa<sup>2</sup> kato

subodhālamkāraṣṣa mahāsimā nāma tīkā vuttodayavivā-  
 ranañ cā'ti ime dve gandhā attano matiyā vācissareṇa katī

khuddasikkhāya sumangalapasādanī nāma navo tikā-  
gandho s u m a n g a l e n a āyacitena vācissaiena kato.

sambandhaśīntātikā bālāvatāno  
 tīkā cā'ti ime gandhā sumangalabuddhamittama-  
 hākassa pasamkhātehi tīhi theerehi ca dhammakitti-  
 nāma upāsakena vānīcābhātu upāsakena āyāci-  
 tena vā vācissaiena katā

nāmaṃūpapaññehedassa padaiṃpavibhāvanam khemaṃ-  
kaiṃanassa tikā simālamkāṃ mūlasikkhāya tikā iṃpārūpa-  
vibhāgo paccayasamgaḥo cā'ti ime satta gandhā attaro  
matiyā vācissarena katā

saccasamkhepassa tikāgandho sāṃputtanāmena therena  
āyācītena vācissaiena katā

1 M nampa

2 U mogga<sup>o</sup>

3 U omits.

abhidhammāvātūssa tikā abhidhammatthasamgahassa  
tikā cā'ti ime attano matiyā samangalācariyena kato.

attano matiyā buddhapi-  
yena kato

dantadhātuvannanā nāma pakāyanam lankadīpissarassa  
iañño senāpatiāyācītena <sup>1</sup> katam.

jinacariyam nāma pakāyanam attano matiyā medhamka-  
lācariyena katam

j nālamkāro jinālamkāreṇa tikā attano matiyā buddhaa-  
kkhitācariyena katā <sup>2</sup>

anāgatavamsassa atthakathā attano matiyā upatis-  
sācariyena katā

kankhāvitaniyā linattipapakāsinī nāma tikā nisandeho  
dhammānusārāni ñeyyāsandati ñeyyāsanditvā tikā suma-  
hāvataṇṇo lokapaññattipakāyanam tatha gatupattipakāya-  
nam nalātadhātuvannanā sīhulavattthu dhammadīpako  
gandhū abhidhamma-

gandhū nettipakāyanassa gandhū visatthapapakāsinī nāma  
tikā sotappamālinī <sup>3</sup> okāsaloko subodhālam-  
kāreṇa navatikā ceti ime vīsati gandha attano matiyā  
visatācariyehi visum katā

saddatthabhedacintā nāma pakāyanam attano matiyā  
dhammasūnācariyena <sup>2</sup> kato

sumanakūtavannanam nāma <sup>1</sup> sīhulanā-  
mattherena āyācītena vācissareṇa katam.

sotattagimāhānidānam nāma pakāyanam attano matiyā  
cūṭṭhāgāsiyācariyena katam

madhuvasavāhinī nāma pakāyanam attano matiyā rat-  
thapālācariyena katam

lingatthavivāyanam nāma pakāyanam attano matiyā  
subhūta candanācariyena katam.

saddanītipakāyanam attano matiyā <sup>1</sup> <sup>2</sup> <sup>3</sup> katam

vimalabuddhācariyena <sup>3</sup> katā

<sup>1</sup> M adds amatare nāma

<sup>2</sup> M. saddha°.

<sup>3</sup> M vacīna°

mukhamattasāro attano matiyā <sup>1</sup> guṇaṃ kato  
mukhamattasāraṣṣa tikā  
dhammaīājmo <sup>2</sup> guṇaṃ ghaṭṭherena āyācitenā  
gūḍaṃ <sup>3</sup> katā

saddatthabhedacintāya mahātikā attano matiyā abhayā-  
cariyena katā

lingatthavivāṇanapakāsakam nāma pakāṇanam attano  
matiyā <sup>4</sup> katam.

gūḍhatthatikā bālappabodhanam ca itī duvidhaṃ pakara-  
nam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimatikā attano matiyā añ-  
ñatarācariyena katā

bālāvataīaṣṣa tikā ca attano matiyā uttamācariyena katā  
saddabhedacintāya navā tikā attano matiyā aññatarāca-  
riyena katā

abhidhānappadīpikāya tikā dandīpakāṇanassa magad-  
habhūtā tikā cā itī duvidhā tikāyo attano matiyā sīhasū-  
ranāmarañño ekena amaccena katā

koladdhajanassa tikā pāsādikena nāma therena  
āyācitenā ca ten'eva amaccena <sup>2</sup> katā

kārikā nāma pakāṇanam ñānagambhīanāmena  
bhikkhunā āyācitenā dhammasenāpatācariyena katā

etimāsamiḍipani nāma pakāṇanam manohāraṇi ca attano  
matiyā ten'eva dhammasenāpatācariyena katā

kārikāya tikā attano matiyā aññatarācariyena katā  
etimāsamiḍipikāya tikā attano matiyā aññatarācariyena  
katā

saddabindupakāṇanam ca paramatthabindupakāṇanam  
ca attano matiyā kyaevā nāma aññā katā.<sup>3</sup>

saddavuttīpakāsakam <sup>4</sup> nāma pakāṇanam aññatarena bhi-  
kkhunā āyācitenā saddhammagurunā nāmācariyena katam

saddavuttīpakāsakassa tikā attano matiyā sāṃputtāca-  
riyena katā

<sup>1</sup> U 1ājmo.

<sup>2</sup> M mahāma°.

<sup>3</sup> M dhammaīājassa gurunā aññatarācariyena katam

<sup>4</sup> M ° nam

kaccāyanasāro ca<sup>1</sup> ... ca<sup>1</sup> kaccāyana-sāra-ssa  
tikā ca<sup>2</sup> ti tividham<sup>2</sup> pakāraṇam attano matiyā dhammā-  
nandācariyena<sup>3</sup> katam (Sv d 1250)

lokadīpakasāram nāma pakāraṇam attano matiyā navena  
medhamkaiācariyena katam

... attano matiyā agga-pandita<sup>4</sup> cariyena  
katam

... magadhabbhūtā tikā attano matiyā va-  
jūācariyena<sup>4</sup> katā

... abhidhammatthasamgahavannanā sī-  
mālamkāssa tikā gandhāsāro paṭṭhānagananāyāyo ca<sup>5</sup> ti  
ime pañca pakāraṇāni attano matiyā ...  
cariyena katā.

... paṇḍita<sup>5</sup> parakkama-bāhuna<sup>6</sup> mena jaṇu-  
budipissāna iaññā āyāciten'eva ...  
cariyena katā

kaccāyanassa suttaniddeso attano sissena dhamma-  
cāritthei<sup>6</sup> ena āyācitenā saddhammajotipālācariyena  
kato

vinayasamutthānadīpanī nāma pakāraṇam attano gu-  
runā samghatthei<sup>6</sup> ena āyāciten'eva saddhammajoti-  
pālācariyena katā

satta ... tena ... katāni sam-  
khepavannanā yeva laukādīpe katā.

... nāma pakāra-  
ṇam attano matiyā navena vimlabuddhācariyena katam

... nāma pakāraṇam attano matiyā  
nāgītācariyena<sup>6</sup> katā (Sv d 1249)

saddasāvatthajālāniyā tikā pañyanagare iaññā gurunā  
samgharājena āyācitenā ten'eva vimlabuddhācari-  
yena katā

vuttodayassa tikā abhidhammatthasamgahassa tikāya  
paramatthamaññūsā nāma anutikā ...  
nāma pakāraṇam magadhabbhūtaṃ vidaggaṃ vidadhūmuk-

<sup>1</sup> M. omits

<sup>2</sup> M. diviḍham

<sup>3</sup> M. aññatratō.

<sup>4</sup> M. cāvaśāvaena

<sup>5</sup> M. mukkā

<sup>6</sup> U. nāgītena

hamandanassa <sup>1</sup> tikā cā'ti imāni pañca <sup>2</sup> pakāianāni attano  
matiyā ten'eva navena vepullabuddhācariyena katā <sup>3</sup>

pañcapakāianatikāya navānutikā attano matiyā añña-  
taiācariyena katā

manīsāramañjūsā nāma anutikā maṇḍipam nāma dvāi-  
kathāya anutikā jātakaṇḍodhanāni ca gandābhāianāni ca  
attano matiyā ariyavamsācariyena katā.

1. ' . . . . tikā attano matiyā udumbarānāmācari-  
yena makuvanagāie <sup>4</sup> katā

catubhānavāiassa atthakathā mahāsāipakāsini mahā-  
dīpani sātthadīpani gatipakāianam hatthasāio bhumma-  
sangaho bhummaniddeso dasavatthu kāyavānātikā jotānā  
nuutti vibhattikathā saddhammapālīni pañcagatavannanā  
bālacittapabodhanam dhammacakkasuttassa navatthakathā  
dantadhātupakāianassa tikā ca saddhammopāyano bālap-  
pabodhanatikā ca jñālamkāiassa navatikā ca lingatthavi-  
vāianavānicchayo pātimokkhaṇḍāianam paramatthakathā-  
vāianam samantapāsādikāvāianam catubhāgatthakathā-  
vāianam abhidhammatthasangahavāianam saccasam-  
khepavāianam saddatthabhedacintāvāianam saddavut-  
tivāianam kaccāyanasāivāianam abhidhammasamga-  
hassa tikāvāianam mahāveśśantājātakassa vāianam  
sakkābhimatam mahāveśśantājātakassa navatthakathā  
pathamasambodhi lokanīti buddhaghosācariyanidānam mi-  
lindapanhāvannanā catuṣakkhāya atthakathā saddavutti-  
pakāianassa navatikā cā'ti imāni cattālīsapakāianāni at-  
tano matiyā sāsanaassa jūtiyā ca saddhammassa thitiyā ca  
lankādīpādīsu vīsum vīsum ācariyehi katāni.

sambuddhe gāthā <sup>5</sup> ca -la- navahāiagunavannanā cā'ti ime  
buddhapanāmādikā gāthāyo attano attano buddhagunapa-  
kāianatthāya attano paiesam ca anantapaññāpavattanat-  
thāya ca paṇḍitehi lankādīpādīsu thānesu vīsum vīsum  
katā

iti cullagandhavamse gandhakāiākācariyadīpako  
nāma catuttho paṇicchedo

<sup>1</sup> U. omandassa

<sup>2</sup> M. cattāni

<sup>3</sup> M. vimala°

<sup>4</sup> M. pakuto°

<sup>5</sup> sambuddha

nāmam āropanam pottham phalam c'eva vadāmi'ham tad anantaṃ'ti  
tatha catuāsītīdhammakā handhasahassānam<sup>1</sup> pīṭakam-  
nāmam

kena āropitam kim attham āropitaṃ'ti  
tatiāyam viśajjāṇā kena āropitaṃ'ti pañcasatā<sup>2</sup> khī-  
nāsavēhi āropitam. te hi sam-  
buddhavacanam saṃgāyanti idam pīṭakam ayam nikāyo  
idam aṅgam vago ayam mūlāno'ti evaṃ ādikam nāmam  
kāṇṭhenti.<sup>3</sup>

kattha āropitaṃ'ti iṭṭhagāhe vohārasukhatthāya pāde  
dhammamandape āropitam

kadā āropitaṃ'ti bhagavato paṇḍitānaṃ saṃgā-  
yanakāle āropitam tike māse m'āropanaṃ

kim attham āropitaṃ'ti dhammakkhandhānam anattabhāya  
sattahitāya vohārasukhatthāya ca āropitam.

saṃgītikāle pañcasatā khīnāsavā tesam ca dhammakkhan-  
dhānam nāmavaggaṇipāṭakā imassa dhammakkhandhassa  
ayam nāmo hotu imassa pāṭikanassa ayam nāmo'ti abhi-  
vum sabbanāmādikam kiccam akāmsu.<sup>3</sup>

### dhammakkhandhanāmādīpanā nīṭhitā

catuāsītīdhammakkhandhasahassāni kena potthake  
āropitāni kattha āropitāni kadā āropitāni kim attham  
āropitaṃ'ti ayam pucchā. tatiāyam viśajjāṇā kena āropi-  
tāniti kattha āropitāni āropitāni.

kattha āropitāni lankādīpe āropitāni kadā āropitāni  
saddhātissaijūno puttassa kālāre āropitāni kālāre āropi-  
tāni

<sup>1</sup> M adds sahasāni

<sup>2</sup> M karonti

<sup>3</sup> M adds

te khīnāsavā yadā nāmādikam kiccam akatam na supā-  
katam tasmā vohārasukhatthāya nāmādikam kiccam anā-  
gate dharmakkhāya (?) nāmādikam pavattitāni asaṃjānā-  
māno sutthupākato sabbaso cāveti.

kim attham ālopitāni dhammakkhandhānam avidha-  
sanatthāya saddhammathitīyā sattahitāya alopitāni <sup>1</sup>

tato patthiṇva te sabbe nikāyā honti potthake |  
atthakathā tikā sabbe honti potthake thitā ||  
tato patthāya te sabbe bhikkhū ādimahāganā |  
potthakesu thite yeva sabbe passanti sabbadā |  
potthake ālopanadīpikā nitthitā

<sup>1</sup> M adds

dhāyamāno bhagavā ambākam sugato dhamo |  
nikāye pañca desesi yāva nibbānagamanā |  
sabbe pi te bhikkhū ādi manasā vacasā maṃ (?) |  
sabbe vācuggatā honti mahāpaññāsatiṃ (?) |  
nibbute lokanāthamhi bhato (?) vassasatam bhavo |  
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||  
tato param atthānāsam dāsatam vassagananam |  
sabbe puthujjanā c'eva ariyā ca sabbe pi te |  
manasā vacasā yeva vācuggatā sabbadā |  
duttthagāmanīñño ca kālo vācuggato dhuvam |  
ariyā nariyā pi ca nikāye dhāyanam sadā (?) ||  
tato paramhi iṇḍiā vā tato cuto ca tusite |  
uppari devaloke so devesu parivārito |  
saddhātisso'ti nāmena tassa kim nimikho to (?) |  
takoladdhamattho hoti buddhasāsanampālako ||  
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |  
nikāye pañcavidhe va yāva iñño mananā ||  
tato cuto sa iṇḍiā ca tusite uppari |  
devaloke thito santo tadā vācuggatā tato ||  
tassa puttā pi ahesum anekā'va iṇḍam gatā |  
anukkamena cutā te devalokamhi satā dhuvam ||  
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—  
nikāye pañcavidhe va dhāyanā va satimatā (?) |  
tato param potthakesu nikāyā pañca pi thitā |  
tadā atthakathā tikā sabbe gandhā potthake gatā ||  
sabbe potthesu ye gandhā pāli-atthakathātīkā |  
samthitā samthitā honti sabbe pi no nassanti te ||  
tadā te potthake yeva nikāyā pi thitākilā |



yo koci pandito vāo atthakathādikam gandham karoti  
kāṇḍapeti vā tassa anantako hoti puññasamcayo anantako  
hoti puññānisamo caturāsītīcetiyaśaḥassakāraṇasādiso ca-  
turiāsītībuddharūpakāraṇasādiso caturāsītībodhiṇṇikkhāsa-  
hassāropanasādiso caturāsītīvihāsaśaḥsakāraṇasādiso

yo ca buddhavacanamañjūsam karoti vā kāṇḍapeti vā (so  
ca buddhavacanam karoti vā kāṇḍapeti vā) <sup>1</sup> yo ca buddhava-  
canam potthake lekham karoti vā kāṇḍapeti vā yo ca pottha-  
kam vā potthakamūlam vā deti vā dāpeti vā yo ca telam vā  
cunnam vā dhaññam vā <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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santisabhāvam nibbānam gavesanto punappannam |  
 vasanto <sup>1</sup> tam manorommanam <sup>2</sup> piyakattasāṅgaham |  
 gandhavamsam imam khuddam nissāya <sup>3</sup> abhaya-  
 kan'ti ||

iti pāmojjatthāyāraññavāsinaṃ     " " " " " "  
 kato     " " " " " "  
 nitthito

<sup>1</sup> U adds araññavihāre —M

<sup>2</sup> M vanāmmam

<sup>3</sup> M abhaya saṅghe.

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## Notes and Queries<sup>1</sup>

BY THE

REV R MORRIS, M A, LL D

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AKKULA, PAKKULA, BAKKULA, VAKKULA

“ATHA kho ‘ ‘ ‘ ‘ ‘ yakkho Bhagavato bhavam  
uppādetukāmo yena Bhagavā ten’ upasankamī, upa-  
sankamīvā Bhagavato avidūre tikkhattum akkulopak-  
kalo ti akkula-pakkulikaṃ akāsi”

“Yadā sakesu dhammesa pāragū hoti bāhmano  
Atha etam piśācāñ ca bakkulāñ c’ ātivattatī ti”  
(Udāna, I 7)

The various readings are akkulobakkulo and ak-  
kulavakkulikaṃ. The sense requires that we should  
read akkulo pakkulo ti. The yakkha is described  
as uttering some fearful sounds, which are represented by  
the words akkulo pakkulo, each of which, the Com-  
mentator says, is an imitative word (anukāśana-  
sadda). But they are only apparently mimetic, and are  
not true onomatopoeios, like our noisy exclamation—  
fee fie foh fum. For akkula - ākula, troubled,  
perplexed, confounded, vakkula -- vākula vāyākula,  
frightened, agitated. The Commentator says that *some*  
take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *inter-  
jectional* use of the words (ākula vāyākula, some-

<sup>1</sup> Many of the “Notes” are merely meant to be “additions” to  
Childers’ Dictionary, and are not here given on account of any *cruc*  
they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words *Pisācas*, *yakkhas*, and other demons were supposed to utter awful cries (cf *Jat* III p 147)

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the *Jama sutta*, "*Uvāsaga-dāso*" (ed Hoernle, pp 65-69) —

"Of the *pisāya* form—the following is said to be a full description its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare, its forehead was fashioned like the belly of a large water-jar, its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous, its eyes were protruding from its globular head

. . its ears were exactly like a pair of winnowing sieves, its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices, its beard was like the tail of a horse, of an exceeding tawny hue . . its lips were pendant exactly like those of a camel, its teeth (in length) looked like ploughshares, its tongue was exactly like the pan of a winnowing sieve, its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge, its shoulders resembled kettle-drums, its chest (in width) resembled the gate of a goodly town, its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces, its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric, the fingers of its hands . . were fashioned like the rollers of . . . slabs, its nails were fashioned like the valves of oyster-shells, the two nipples on its breast depended like a barber's pouch, its belly was rotund like (the dome of) an iron smelting furnace, its navel (in depth) looked like the rice-water bowl (of a weaver), its two thighs were like a pair (of shafts of) smelting furnaces, its knees were like the cluster of blossoms of the *Ajjuna* tree, excessively tortuous . . , its

shanks were lean and covered with hair, its two feet were fashioned like (large) grinding slabs, the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. The knees (of this demon) were shaking and quaking, his eyebrows were knit and bent, his tongue was protruding from his widely opened mouth, he (wore) a chaplet made of lizards, a garland of rats hung around him by way of adornment, (he wore) earrings made of mungooses, and a scarf made of serpents, he slapped his hands on his arms, and roared, and laughed aloud in a horrible manner, he was covered with various sorts of hair of five colours "

The following is the Commentary on a part of the Udāna, I 7 —

Sattame Pāvāyaṇaṁ ti evaṁ nāmake Malla-lāṇaṇaṁ nagare. Ajakalāpake cetīye ti Ajakalāpakasū nāma yakkhena paṇḍitattā Ajakalāpakaṁ ti laddhanāme manussānaṁ cittaṁ katattā. So kira yakkho aje kalāpetvā bandhanena ajakotthāsena saddhim balim paticehati (MS balī paticehati) na aññātha, tasmā Aja-kalāpako ti paññāyittha. Kesi pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti Tassa kua satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti' So pana yakkho ānubhāvasampanno kakkhalo pharusso tattha ca sannihito, tasmā tam thanam manussāy-āvitam karonti kālāna kalam balim upaharanti, tena vuttam Ajakalāpake cetīye ti

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā tam yakkham dametukāmo sāyanhasamaye eko adutiyo pattacivāram ādāya 'bhavanadvāram gantvā tassa dovāṇkam bhavanam pavisanatthāya yāci' 'So kakkhalo bhante Ajakalāpako yakkho, samano ti vā bhāṇmano ti vā gāravam na karoti, tasmā tumhe evaṁ jānātha, mayham pana tassa ca anārocanaṁ ayuttan' ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi Yakkhassa orodhā satthāiam upasankamitvā ekamantam atthamsu. Satthā tāsam kālayuttam dhammim katham kathesi Tena vuttam Pāvāyam vihaia ti Ajakalāpassa yakkhassa bhavane ti

Tasmim samaye Sāvāgāraṇīyā (sic) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāranan' ti āvajantā satthāiam Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmāti' (MS gamissāmī ti) āpucchitvā padakkhinam katvā gatā yakkhasannipāte Ajakalāpakan disvā tutthi pavedayimsu—'lābhā te āvuso. Vāta' te bhavane sadevake loke Bhagavā va [MS ca] nisinnno upasankamitvā Bhagavantam payupāsatu dhammañ ca sunāhīti' So tesam katham sutvā ime ekassa mundakassa samanassa bhavane nisinnabhāyam kathentīti kodhabhūbhūto hūtvā—'ajja mayham tena samanena saddhim sangāmo bhavissatīti' cintetvā yakkhasannipātato utthahitva dakkhinam pādam ukkhipitvā satthiyojanamattam kutam [read akkamitam?] dvidhā ahosi Sesam ettha jam vattabbam Ālavakasutta-vannanāyam āgata'na'yen' eva veditabbam. Ajakalāpakassa hi Ālavakasamāgamasadiso va Tam sutvā patikarane ti (MS padikarane) ti vissajjanam bhavanato ti Tikkhattum nikkhamanam pavesanañ ca Ajakalāpako hi āgacchanto yeva 'etehi yeva tam samanānam palāpessāmīti' Vātamandalādikaena vasse ca samutthapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto hattho atīviya bhayānakarūpe bhūtagane nimmimivā tehi saddhim Bhagavanta upasankamitvā antanten'eva caranto sabbarattim nānapakāiam katvā pi Bhagavato kiñci kesaggamattam pi nisinnnatthānato cālanam kātum nāsakkhi Kevalam pana 'ayam samano mam anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti Ath'assa Bhagavā eittuppattim nātvā 'seyyathāpi nāma candakukkutassa

nāsāya cittam (?) bhindeyya evam so bhīyosomattāya candatāro assa, evam evāyam yakkho mayi idha nisinne cittam padūseti, yannūnāham bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisīdi Tena vuttam tena kho pana samayena Bhagavā rattandhakāra timisāyam abbhokāse nisinno hotīti Tattha rattandhakāra timisāyan ti rattiyam andhakāra natamasi, calkhunāññi uppatthite bahalandhakāre ti attho Cātāggesaṃsaraṃ pūjito kha tadā andhakāro pavattatīti Devo ti meggho Ekamekam phusitakam udaka-bindum pāteti.

Atha yakkho 'iminā saddena tasetvā imam samanam palāpessāmīti' Bhagavato samīpam gantvā akkulo ti ādinā vā bhīsanam akāsi Tena vuttam atha kho Ajakapālako ti ādi Tattha bhayan ti cittutiāsam, chambhitattam ti ūrutthambhaka-saṃhassa chambhita-bhāvam, lomahamsam ti lomānam pahattha-bhāvam Tīhi padehi bhīyati eva dasseti Upasankamīti Kasmā panāyam evam-adhippāyo upasankamī? nanu pubbe attanā katabbavippakāram akāsi? saccam akāsi Tam pan' esa antobhavane khemattāhane thūabhūmiyam thitassa na kiñci katum sakkhi, idāni bahi thitam evam bhimsāpetvā palāpetum sakkā ti māññamāno upasankamī Ayam hi yakkho attano bhavanam thirabhūmīti māññati, tattha thitattā ayam hi samano na bhāyatīti ca

Tikkhattum akkulo pakkulo ti akkula-pakkulīkam akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpam saddam akāsi Anukāraṇasaddo hi ayam Tadā hi so yakkho Sineu(m) ukkhipanto viya, mahāpathavi(m) parivattanto viya ca, mahatā ussāhena asanā-sita-saddassa sanghātam viya ekasmim thāne puñjakatam hutvā vimocchavānanti disā-vajānam kappa-gajjita-kesara-sihānam sila-ninnādam, yakkhānam hunkāra-saddam, bhūtānam atthahāsāvam, asuānam appotana gho-am, indassa devarañño vajjanigghosa-nigghosaṃ attano gambhīratayā vupphātātāya bhayānakatāva ca avasesam saddam abhībhavantam iva

ca, kappavutthāna-mahāvāta-mandalikāya viṇigghosam,  
puthujjanānam hadayaṃ phālentam viya mahantam pati-  
bhayaṃ viṇigghosam avyattakkharam tikkhattum attano  
yakkhita-gajjitam gajji 'etena imam samanam bhimsa-  
petvā palāpessāmiti' Yassam nicchāranena pabbatā-  
patikam muñcimsu, vanappati-jetthake upādāya sabbesu  
yakkhalatā-gumbhesu pattaphalapupphā nisidvimsu, tiyo-  
janasahassa-vitthatāyato pi Himavantapabbataiājā ca ekam  
pi sankampi sampavedhi, bhummadevatā ādim katvā yeb-  
huyyena devatānam pi ahud eva bhayam chambhitattam  
lomahamsam pageva manussūnam aññesañ ca apada-  
divadacatuppadānam mahāpathaviyā udūyana-kilo viya  
mahatī vibhimsakā ahoṣi, sakakalsmim Jambudīpatale  
mahantam kolāhalam udapādi Bhagavā pana tam saddam  
kismintī amaññamāno niccalo nisīdi Mā kassaci minā  
antaiayo hotū ti adhiṭṭhāsi Yasmā pana so sa ldo akkula-  
pakkula itī minā ākāreṇa sattānam sotapatham agamāsi,  
tam tasmā tassa anukarāṇa-vasena akkulo ti yakkhassa  
ca tissam viṇigghosa-nicchāraṇiyyam akkula-pakkula-paka-  
raṇam atthitī katvā akkula-pakkulīkam akāsī ti  
sangaham anopayimsu Keci pana ākula-bhākkula itī  
pada-divayassa pariyaṇyābhiddhānavasena akkulo pakkulo  
ti āsāsa saddo vutto ti vadanti Yathā ekam ekanganan ti  
yasmā ekavāriṃ jātako patham uppatī-vasen' eva nibbat-  
tattā ākulo ti ādi attho ākāro tassa ca ākāragamam katvā  
vassattam katan ti, dve vāre pana jāto bhakkulākula-  
saddo e'ttha jāti pariyaṇyo kolankolāti ādisu viya vutta-  
. lhu nē p mudi vā ca sadda p mudi vā gamena pade jalā-  
bujasīhaviyagghādayo dutiyena andaja-āsivisa-lanha-sap-  
pālāyo vuccati, tasmā sihādiko viya, āsivīsādiko viya ca,  
ahau te jīvita-hārako imam attham yakkho padañ ca yena  
dassetitī añño Apare pana akkhulo bhakkhulo ti  
pālim vatvā, akkhetum khetum vinasetum ulatī pavattatitī  
akkhulo, bhakkhitum ulatitī bhakkhulo vadanti

## AGGINIKĀSI

“Padumam yathā agginīkāśi-phāḷimam” (Jāt.  
III p 320)

Aggīnikāśī = sunya cf Sk kāsī, 'the sun

## AGGO

“Vihāragga,” cf Sk agga, ‘multitude,’ and see Cullav VI 11 3, XII. 1 1

## AGHĀVĪ

“So ’ham na sussam asamadhuassa dhammam ten’ amhi atto vyanagato aghāvī” (Sutta N III 11 16)

Aghāvī (adj), ‘suffering’, cf Sk agha, ‘pain,’ ‘suffering’

## ANKETI

“Imasmim pana iukkhe ambāni anketaṇṇaṃ gahitāni ekam phalam asamente ambhākam jīvitaṇṇaṃ attāhi” (Jāt. II p 399)

Anketi = Sk ankayati, ‘to mark’ In the following passage it means ‘to brand’

“Kincid eva dosam disvā taletvā bandhitaṇṇaṃ lakkhaṇena anketaṇṇaṃ disāpaṇibhogena pi bhuñjissanti” (Jāt I p 451)

## ANGĀRĪ

“Angāriṇo dāni dumā bhadante phalesmo chadanam vippalāya

te accimanto va pabhāsanti.”

(Thera G v. 527, p 56, Jāt I. p 87, Translation, p 121)

Angāri = bright, red cf Sk. angāra, a fire brand, angāri, a portable fire-place Angārika, the planet Mars (see Sum p 95).

## ANGINĪ.

Anginī = anga-latthi-sampema (Therī G v. 297, p 152 and Com. p 206)

Does anga-latthi = Sk anga-lakṣa, a plant with pale red blossoms? The mention of pātali in this verse seems to indicate this

## ACCĀVADATI

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāṇiyena ca vidhūpanena ca upatthitvā accāvadati” (Suttav II p. 263).

Accāvadatī (aty-ā-vad, not in Sanskrit) seems to have the meaning of 'to greet too familiarly'

## ACCHUPETI

"Atha kho so bhikkhu aggalam acchupesī," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv VIII 14 1, p 290) For the passive acchupīyatī see Cullav V 9 2

Acchupatī (ā+chup, not in Sanskrit), 'to insert, fit in'

## AJAKARA

"Tesam ajakaiam medam accahāsi bahutāso" (Jāt III p 484)

Ajakai = Sk ajagāi, a boa-constrictor (see Mil. pp 303, 406)

## AJJHA

'Ajjhāgare," in one's own house (Anguttara III 31) Sk ātmya, through the forms admya, adhya?

## AJJHAPPATTO

"Atha nam so sakuno ajjhappatto ākāsam pakkhandī" (Dhammapada, p 155)

"Dijo yathā kubbanakam pahāya  
bahupphalam kānanam āvascyya  
evam p'aham appadasse pahāya  
mahodadhim hamsa-ī-iv' ajjhappatto"

(Sutta N V 18 11, p 207)

"So passasanto mahatā phanena bhujangamo kakkatam ajjhappatto" (Jāt III p 296)

Ajjhappatta (adhy-ā prāp, not in Sanskrit) = sampatta, 'come to, reached'

"Atha nam tattha gocaram ganhamtam disvā sakunagghī sahasā ajjhappattā aggahesi" (Jāt II pp 59, 60)

"Vitapo ajjhappatto bhañji lohitaṭṭapo tapam" (Ibid p 450)

Here ajjhappatto seems to mean 'come down on,' 'flown at,' 'rushed at'



## AJJHAVANA

"Bhagavā pi ajjhavana-ajjā-pavani-vamsa-dharano" (Mil p 225-6)

It is contracted to ajjhena in the phrase ajjhena-kujja (Sutta N II 2-4) = 'corrupting the text' (Com)

Prof Fausboll explains the compound as 'worthless reading,' but as kujja = Sk kujja, it probably means 'perverting the (true) reading,' 'corrupting the text'

Ajjhavana = Sk adhyavana

## AJJHĀYAKA

(1) "Ajjhāyako pi ce assa tinnam vedāna pāragū" (Thera G v 1171, p 105)

"Ajjhāvako mantadhao tinnam vedāna pāragū" (Jāt I p 3, Anguttara III 58, 1, p 163)

(2) "Punadvase iñāsupin ajjhāyako pucchī" (Suttav. I p 310)

In the first passage ajjhāyaka is 'a student of the sacred books,' and in (2) it means 'an interpreter' (cf Sk adhyāya, 'a reader, student')

## AJJHITTHA

"Atha kho Mahā-anthhatthero Mahinda-ttherena ajjhithho attano anuūpena pattānukkamena dhammāsane nisīdi" (Suttav I p 342, Mahāv II 15-5)

Ajjhittha (adhy-ish, not in Sanskrit), 'requested'

## AJJHĀRŪHATI

"Ajjhāi ūhatī dūmedho" (Samyutta XI 1-5).

Ajjhāi ūhārukkhā (Jāt III p 399, l 14)

Ajjhāi ūhatī (Sk adhy-ārūh), 'to increase, grow'

Ajjhāi ūlha = Sk adhyārūdha

## AJJHUPAGACCHATI

"Dhanum tūnā c i mikkhuppa saññānam ajjhupāgama" (Jāt. II p 403)

Saññānam ajjh° = pabbajjam upagato, pp ajjhupagata (Mil p 300, Thera G v 587, p 61)

Ajjhupagacchati (adhy-upa-gacchati, not in Sanskrit),  
'to resort to, practise'

## AJJHUPEKKHATI

"Yam so attano oase piye putte disvā ajjhup-  
pekkhī" (Mil p 275) See Anguttara III 27, p 126-7;  
III 100 13, Sum p 53

Ajjhupēkkhati (adhy-upeksh, not in Sanskrit, from  
root iksh), 'to be indifferent, to disregard'

## AJJHUPAHARATI

"Yato ca so bahutaṃ bhojanam ajjhupāhāsi  
tato tatth' eva samsīdi, amattaññu hi so ahu"

(Jāt II p 293)

Ajjhupaharati = ajjho harati, 'to eat' (adhy-  
upa-harati not in Sanskrit)

## AJJHUPETA

"Succam avanipālo saññamam ajjhupeto" (Dāth.  
IV v 5, see Jāt IV p 440)

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived  
at, attained.' See AJJHUPAGACCHATI

## AJJHETI

"Na so socati, nājjheti" (Sutta N IV 15, 14)

Ajjheti (Sk adhyeti) = abhijjhāti (abhijj-  
hāyati), 'to long for,' 'covet' (see Dāth III v 81)

## AJJHOGĀHETI

"Yadā āham bahārāññe suññe vivimākanane

ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car Pit I 3)

"Puniso nāvāya mahāsamuddo ajjhogāhitvā"  
(sic) (Mil p 87) "Vanam ajjhogāhetvā" (Ibid p 300,  
Jāt I p 7, Suttav I p 148)

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),  
'to plunge into, to enter'

## AJJHOPANNA

“So tam pindapātam gathito mucchito ajjhoppanno  
paṇibhuñjati” (Anguttara III 121, see ibid II  
5 7, Udāna VII 3 4, Sum p 59)

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from  
adhy-ava-pad (not in Sanskrit)

## AJJHOSĀYA

“Sabbe bālaputhujjanā kho ajjhosāya tittanti”  
āyatane abhinandanti abhivadanti<sup>1</sup> ajjhosāya tittanti”  
(Mil p 69, see Therā G v 794, p 77) For ajjhosāna,  
see Anguttara II iv 6, p 66

Ajjhosāya gerund of ajjhoseti (Sk adhy-ava-  
so)

## AÑCATI

“Udakam añcati” (Jāt I, Com p 416), añcati  
udañcati, ‘to draw up’ (water out of a well) See  
Udañcanī Cf “añcāmi nam na muñcāmi asmā  
sokapariddavā” (Therā G v 750, p 74).

## AÑJANA

The only meaning assigned to añjana by Childers is  
‘a collyrium for darkening the eye-lashes,’ but it has also  
the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīni vā patalāni (cataracts in the  
eye) nihaṇanasamattham khāṇañjanam” (caustic ointment)  
(Sum p 98)

Añjana, ‘box for ointment’ (Mahāv. VI 12 1, Cullav.  
V 28) See Therā G v 773, p 75

## ATTAKA

“Attakam katvā” Jāt III p 322, ‘a kind of platform  
on a tree for a sportsman’ (Jāt I p 173) Cf Sk atta,  
‘a watch-tower’ (Sum. p 209).

## ATTIYATI

“Te sakena kāyena attiyanti harāyanti jigucchanti”

<sup>1</sup> Abhivadanti here seems to mean welcome, delight in

(Suttav I p. 68) See Jāt I p 292, II p 143, Therī G v 140, p 137

We also find the form addīyatī (Therī G Com p 204) and addīto (Ibid v 328, p 155)

Cf “Santī Bhagavatah cīāvakā ye 'nena pūtīkayen āī dīyam ānā jehīyānte vijugupsamānāh cāstīam apy ādhāyanti” (Divyāvadāna, p 39, l 7)

## ATA

In the Pālī Text Society's Journal for 1884 *ala* was pointed out as meaning ‘the claw of a crab’ (see Samyutta IV 3 4, p 123) It also occurs in Mahāvagga I 71 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol 1 p 225

## ANDAKA

“Andakavāco” = sadosavāco (Jāt III p. 260). Andaka, ‘haish,’ a blunder for *candaka*?

## ATI

Under *atī* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns* Cf the following —

Ati-aggatā = ‘immense superiority’—“Buddho atī-aggatāya anupamo” (Mil p 278)

Ati-jaccatā = ‘great efficacy’—“Agādo atī-jaccatāya pilāya samugghātako iogānam antakāro” (Mil p 278)

Ati-ppabhatā = ‘intense brilliancy’—“Sūriyo atī-ppabhatāya timuam ghāteti” (Mil p 278)

Atibhāṇikatā = ‘immense weight’—“Sineru atī-bhāṇikatāya acalo” (Mil p 278) Cf atibhāṇitā (Sum p 202)

Ati-vittharatā = great diffusiveness—“Ākāso atī-vitthāiatā ananto” (Mil p 278)



## ATTHIPAÑHENA

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausboll) Sutta N V 15 1, V 16 3 Ought we not to read atthiñhena ‘desirous of (receiving an answer to) a question, the instrumental being governed by atthi and (Sk añhin) atthiko

## ATTHIKAROTI

“Tad atthikatvāna nisamma dhūo” (Sutta N II 8 2) See Udāna VIII 1-4, Samyutta IV 2 6, VIII 6, Mahāv II 3 4

Atthikaroti = ‘to realise,’ ‘understand’ The translators of the Vinaya Texts explain it by ‘to admit the authority of’

## ADEJJHA

“Dhanum adejjham hatvāna usum sandhāy’ upāgamī” (Jāt IV p 258) See Jāt III 274, Mil p 141

Adejjha (= Sk adhi-jyā), ‘strong.’

## ADEJJHA=ADVEJJHA

“Advejjha-vacanā buddhā” (Buddhavamsa, II 110, p 12, Mil p 141) “Manaso adejjho” (Jāt III pp 7, 8) “Advejjhatā,” ‘sincerity’ (Jāt IV p 76)

Advejjha (Sk a-dvaiddhya), ‘sincere,’ ‘free from duplicity’

## ADHIKARANĪ

Adhikarānī, ‘a smith’s anvil’ (Jāt III 282) See Karanī

## ADHIPA

“Naiādhīpa” (Dāth III v 52) “Migādhīpā,” ‘a lion’ (Jāt III p 324) See Jāt II p 369, Dhammap p 417 Adhīpa (Sk adhīpa), ‘lord,’ ‘ruler,’ ‘king’

## ADHIPATI

In “canda ulu-iājādhīpati” (Mil p 388) ought we not to read ulu-iājādhīpati?

## ADHIKUTIANĪ

“Sattisūlupamā kāmā khandhānam adhikuttanā  
(Thei G v 58, p 129, v 141, p. 137 Samyutta V. 1, 6,  
p. 128)

Adhikuttana = ‘a cutter,’ ‘knife,’ from the root  
kutt, ‘to cut’

## ADHIPĀTETI

“Atha kho Bāhiyam Dāruccūyam gāvī taruna  
vacchā adhipātetvā jīvītā voropesi” (Udāna I 10,  
p 8)

We do not find adhipat in the Sanskrit dictionaries  
in the sense of abhipat, ‘to assail,’ ‘attack’ The  
variant lection (Burmese) avibādhitvā points to  
adhibādh, but the reading in the text is quite right,  
cf “pāsañ ca ty-aham adhipatissimī” (Jāt IV p 337)  
See Cul VII 1, 2 In the Sutta Nipāta vv 988-9, 1025,  
we find “muddhādhipātā” (— muddhāpāta, in v 987),  
‘head-splitting’

In the Com to the Thei Gāthā v 413, we find adhi-  
patana (= pāta), ‘attack’ Cf the following note

## ADHIPĀTAKA.

“Tena kho pana samayena sambhulū adhipātakā  
tesu telappadīpesu āpāta-paripātam anayam āpajjante”  
Patanti pajjotam iv’ ādhipātā” (Udāna VI 9,  
p 72)

Adhipātaka (v l a t i p ā t ā k a) = salabha, ‘moth’

In Sutta Nipāta (IV 16, 10) we have the following refer-  
ence to adhipātā —

“Pañcanna dhīro bhayānam na bhāye  
bhikkhu sato sa pariyañtacārī  
damsādhipātānam sirimsapānam  
nānābhayāna vācāya vācāya”

Upon the above the Commentary has this note of  
explanation —

\* For pataha-pātakū (in the Com) read patanga-pātakū

“Dams ādhipātānaṃ ti pingala-makkhikānaṃ ca sesa-makkhikānaṃ ca sesa-makkhikā hi tato adhipatitva<sup>1</sup> khādanti (?bādhanti), tasmā adhipātā ti vuccanti” (Translation, p 181)

## ADHIBHAVATI

“Mā vo kodho ajjhabhavi” (Samyutta, XI 3, 5; see Jāt II p 336) In Jāt II p 80, we find ajjhabhavi = ajjhabhavi “vināsam pāpesi”, and ajjhābhavati (Ibid p 357, ll 6, 16)

Adhibhavati (Sk adhibhū), ‘to overcome’

## ADHIMUCCHITA

“Kimī va mīlhasallitto sankhāre adhimucchito” (Thera G v 1175, p 105) Cf “gandhesu adhimucchito” (Thera G. v 732), “ettha loko ’dhimucchito” (Samyutta IV 2 7 7)

“Panītam yadī vā lūkkham appam vā yadī vā bahum  
Yāpanattham ābhūñjimsu agiddhā nādhimucchitā”  
(Thera G v 923, p 84)

Adhimucchita is also used in the same sense as mucchita Cf “adhimucchitā pajā” (Jāt II p 437-8), where adhimucchitā is explained by “kilesamucchāya atīviya mucchitā. See Jāt III p 242

Adhimuccati, ‘to have faith, to trust,’ is also used with loc

“Vinayassu mayī kankham adhimuccassu bhāhmana” (Sutta N III 7. 12 = Thera G v 828, p 79). See Mil p 234, l 18, “ten’assa desanāya cittam mādhātum mādhimuccati” (Sum p 316).

In Mahāv V 1. 16, 20, VI 15, 8, adhimuccati = ‘to set free’

## ADHIVĪSAKA-JĀTIKĀYA.

“Aham an-adhivāsaka-jātikāya tumhehi sadd-

<sup>1</sup> Cf “adhipatati vayo khano tath’eva” (Jāt IV p 111)



him patiently with you' (Jāt III p 369, IV p 11), 'I spoke  
*impatiently* with you' Cf *adhivāsaka*, Jāt IV p. 77, l. 4

## ADHIVĀHANA

"Vhiyam me dhu<sup>1</sup>adho<sup>2</sup>ayham yozakkhena<sup>3</sup> *adhivā-*  
*hanam*" (Sutta N I 4 4)

Cf *adhivāhanī* (f) (Thera G v 519, p 54), *adhivā-*  
*hāhana* (not in Sanskrit), 'carrying', 'bearing'

## ADHISETI

"Andāni . . . *adhisa<sup>1</sup>yitāni*" (Suttav. I p 3)

"Atha pubbalohitamisse  
 tattha kim paccati kibbisakāni  
 yaññan disatam *adhise<sup>1</sup>ti*  
 tattha kiliyat<sup>2</sup>i samphusamāno"

(Sutta N III 10 15)

See Buddhist Suttas, p 223

*Adhise<sup>1</sup>ti* (Sk *adhīṣṭi*) (1) 'to lie on, sit on eggs',  
 (2) 'live in'

## ADHĪYATI

"Kasmā tuvam dhammapadāni bhikkhu  
*nādhīyasī bhikkhūhi samvasanto*"

(Samyutta IX. 10 4)

"Rājakumāro vijjam *adhīyati*" (Mil p 164)

Cf "*adhīyati*," Suttav II p 204, *adhīcca* =  
*adhīyitvā* (Jāt III pp 28, 218, 237, IV p 76)

*Adhīyati* (Sk *adhī*) 'to study,' 'learn,' 'acquire'

## ANĀYĀSA

"Upasanto anāyāso vip<sup>1</sup>pasannamanāvilo  
*kalyānasilo medhāvī dukkhass' antaka<sup>2</sup>lo siyā*"

(Thera G v 1008, p. 91)

*Anāyāsa*, 'peaceful,' from *āyāsa*, 'effort,' 'trouble'

## ANĪKATTHA

"Dovāka-anikattha . . . *ājūpajivine jane disvā eva<sup>1</sup>m*  
*cittam uppajjey<sup>2</sup>a*" (Mil. p 234)

Anīkatthā (Sk anīka-stha), 'a sentinel,' 'loyal guard', cf anīka, 'army,' 'allay'

## ANITTHURĪ

"Anitthurī ananugiddho anejo sabbadhī samo"  
(Sutta N IV. 15 18)

A-nītthurī (Sk a-nishtūrin), 'not harsh'

## ANĪTIHĪ

"Abhihū hi so anabhihūto  
sakkhi dhammam anītiham adassī,  
tasmā hi tassa Bhagavato sāsane  
appamatto sadā namassam anusikkhe ti"

(Sutta N IV 14-20)

See ibid, V 5 5, VI 6 6, Therā G v 331, p 38

Anītiha, 'without traditional instruction', Sk  
itihā, 'according to tradition'

## ANUKAROTI

"Na kho Sāriputta Devadatto idān' eva mama anukaronto vināsam patto" (Jāt I p 491, II 162, see Anguttara III 70 14) "Asanto nānukubbanti [satam]" (Jāt IV p 65)

Anukaroti (Sk anu-kṛti) 'to imitate' (with gen)

## ANUKKAMATI

"Hatthikkhandhāvapatitam kuñjaḍo ce anukkame

Sangāme me matam seyyo yañ ce jīve parājito 'ti"

(Therā G v 194, p. 25). See Samyutta, I 4 5, p 24,

M P S p 9

Anukkamati (Sk anukīam), 'to abandon'

## ANUKĀMA, ANUKĀMĀ

"Ayaṃ Assakaṛājena deso vicaṇito mayā

anukāmayānukāmena piyena patinā saha"

(Jāt II p. 157)

Anukāmayā (inst of anukāmā) = kāmāya-mānāya (Com), anukāmena = anukāmānena (Com)

## ANUGANHĀTI.

“Na kho pana mam Satthā sampāṭṭhācari’ ev’ atthena anuganhāti ditthadhammikenā pi anuganhāt’ eva” (Jāt II p 74)

See Thera G v 300, p 38, Sum p 3, Mahāv I 26 1.  
Anuganhāti (Sk anu-gī aḥ), ‘to protect.’

## ANUGĀYATI

“Ye keci siddhā saccam anugāyanti” (Mil p 120)

“Pāṭyaṇam anugāyissam” (Sutta N. V 18 8, p 206) “Tattha sikkhānugāyanti” (Sutta N. IV 15 6)

Anugāyati (Sk anugāi, to sing after or to another), ‘to repeat,’ ‘declare’

## ANUGHĀYATI

“Bhamāṇā va gandham anughāyitvā pavisaṇti” (Mil p 343)

Anughāyati (anu-ghīā not in Sanskrit), ‘to smell,’ ‘snuff’

## ANUGIJJHATI

“Thiyo bandhū puthukāme yonāso anugijjhati abalā nam baliyanti” (Sutta N IV 1 1 See ibid IV. 10 7, IV 14 7) See Jāt IV p 1

Anugiddha (Thera G v 580, p 60, Sutta N. I. 5 4, I 82, IV 27, IV 15 8)

Anugijjhati (Sk anu gīdh), ‘to be greedily after’

## ANUCAṆKAMATI

“Buddhassa caṅkamantassa pitthito anucaṇkamam” (Thera G v 1044, p 93)

Anucaṇkamati (anu-caṇki am not in Sanskrit), ‘to follow’

## ANUCINNA

“Teh’ ānucinnam isibhi maggam dassana-pattiyā dukkhass’ antakūyāya tvam Vaddha anubrūhaya”

(Therī G v 206, p 113).

“Suyuddhena suyitthena saṅgānavajaya ca brahmacariyānucinnena evāyam sukham edhati”

(Thera G v 236, p 30)

Anucinna in (1) = practised (pp), in (2) = practice (sb) from *anucāṇati* (Sk *anucāṇati*), 'to follow out,' 'practise' See Jāt IV p 286.

## ANUJĪVITA

“Dīḍḍetanā silavatānujīvitaṃ  
bhavūpapattuṃ ca vadesi kīḍisaṃ”

(Sutta N IV 9 2)

Anujīvita, 'life,' from *anujīvati*, 'to live under or by' Cf *anujīvī*, 'a follower,' 'dependant' (Jāt III p 485 Anguttara III 48, p 152) See Jāt IV p 271

## ANUJJUGĀMĪ

Anujju-gāmī (Jāt IV p 330), 'a snake,' from *anujja* (Sk *anīju*), 'crooked,' and *gāmī*, 'going' Cf *anujjuka* Jāt III p 318

## ANUTĀPĪ

Anutāpīnī (f) in “*pacchānutāpīnī*,” 'repenting,' 'regretting' (Therī G. v 57, p 129, v 190, p 141)

Cf Sk *anutāpa*, 'repentance,' *anutāpin*, 'regretting'

## ANUDASSETI

“Cariyam carato pi tāva Tathāgatassa sadevake loke  
setthabhāvo anudassito” (Mil p 119)

Anudasseti (caus of *anudriṣ*, 'to manifest')

In the following passage *anudassati* is the future of *anudāti*, 'to give' —

“So kho panā yam kīṭṭisaddo Bodhisattānam  
dasa guṇe anudassati” (Mil p 276, 375).

## ANUDAHATI

“[Kāmā] ukkopmā anudahanti” (Therī G v 488, p. 171) See Jāt II p 327, where *anudahati* = *jhāpeti*.

Anudahati (Sk. *anu-dah*), 'to burn,' 'consume'

## ANUDITTHI

“Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā  
attānuditthi te upādāya Bhagavatā bhaṇitam . . .”

Mil p 146) "Anudittthīnam appahānam" (Thera G v 754, p 74) Cf "pubbantānudittthi" Dīgha I 1 29, Sum p 103.

Attānudittthi, 'self-regaid'

## ANUDĪPETI

"Dhammādhammam-anudīpayitva" (Mil p 227, U. 19, 33)

Anudīpeti (anu-dīp not in Sanskrit), 'to explain'

## ANUDDHAMSETI

"Anuddhamsēyyā 'ti codeti vā codāpeti vā, āpatti pācittiyassa" (Suttav II p 148, Samyutta VIII 2 5) Anuddhamsana (Pal VIII 15)

Anuddhamseti (anu-dhvaṃs not in Sanskrit) 'to reprove'

## ANUNAMATI

"Cāpo vānuna me dhīo vamsa va anulomayam" (Mil p 372)

Cāpo anunamati (Ibid)

Ibid (Sk anu-nam) 'to bend' Anunamati.

## ANUNETI

"Sakam hi ditthim katham accayeyya chandānuni to iuciyā nivittho"

(Sutta N VI 3 2, p 148)

Anunīta (Sk anu-nī), 'induced, led'

The passive Anunāyāti, 'to be persuaded,' occurs in Therī G Com p 204

## ANUPAKUTTHA

"Khattiyo . . anupakuttho jātivādena" (Suttav II p 160)

The correct orthography, anupakkuttha, is found in a parallel passage in Anguttara III 59 1, p. 166 (Cf. Divyāvadāna, p 620)

An-upakkuttha = 'unreproachable,' 'blameless'

## ANUPAKHAJJA

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied' "

"Tena kho pana ... chabbaggiyā bhikkhū therepi bhikkhū anupakhajja nisīdanti" (Cullav VIII 4 2, p 213, see Suttav II p 43, it is equal to antopavisati in Cullav IV 14 1)

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for)' The old com on the 16th and 43rd Pācittiyas explain it by *anupavisitva* The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhāḍ*, 'to eat into, worm into,' and hence 'supplant' *Anupakkhandati* = *anupavisati* occurs in Digha IV 17, Sum. p 290

ANUPATANA *see* ANUPĀTĪ.

## ANUPADASSATI

"Sace me yācamānassa bhavam nānupadassati  
sattame divase tuyham muddhā phalatu sattadha"  
(Sutta N v 1 8, p 180)

*Anupadassati* (Sk *anu-pra-dā*), 'to give,' 'make over'

## ANUPARIGACCHATI

"Sabbā disānupaiiggamma cetasā" (Samyutta III 1 9) See Jāt IV p. 267

*Anupaiiggacchati* (Sk *anu-paii-gam*), 'to traverse,' 'encompass'

## ANUPARIDHĀVATI

"Tato eva avitvattā sakkāyam nissaranābhīmukhā ahutvā sakkāyatānam eva anuparidhāvanta jātimaianasārino rāgādihi anugatatā punappunam jātimaianam eva anusaranti" (Theiī G Com p 194).

*Anuparidhāvati* (*anu-paii-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

## ANUPARIVATTI

“Keci ādiccam anupariivattanti” (Suttav I p 307)

“Devadatto ca Bodhisatto ca ekato anupariivattanti” (Mil p 204)

Anupariivattati (anu-pa-i-vat not in Sanskrit), (1) ‘to turn towards,’ (2) ‘to meet’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence) “Das’ ime maharāja kāyānugatā dhammābhavē kāyam anudhāvanti anupariivattanti” (Mil p 253)

## ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha anupariivārethā ti” (Mahāv X 1. 3, p. 388).

Anupariivāreti (anu-pa-i-vi not in Sanskrit), ‘to stand by, countenance’

## ANUPAVAJJA.

“Kin-nu kho me imehi tīhi thānehi anupavajjas-sa divaso vītivattatīti” (Mil p. 391)

Anupavajja, ‘blameless,’ ‘unapproachable,’ from upavajja=upa-vadya. cf Pāli an-avajjo

## ANUPAVITTHA

“Jānām’ aham bhante Nāgasena, vāto atthīti me hadaye anupavittham, na cāham sakkomi vātam upadasasayitun ti” (Mil p 270)

Anupavittham, pp of anupavisati (Sk anupa-viṣ) = entered

We sometimes find anupavittham “Puna ca param mahārāja iukkho upagatānam - anupavitthānam janānam chāyam deti” (Mil p 409).

Anupavitthānam janānam = to persons coming under (for shelter)

Anupavitthatā occurs in Mil. p. 257. “Sanghasamayam anupavitthatāya pi dakkhiṇam visodheti.”

## ANUPAHATA.

“Gimhe . . . anupahatam hoti rajojallam”  
(Mil p 274)

Anupahata (pp of anu-pra-han, not in Sanskrit),  
‘to throw up’

## ANUPĀTĪ.

“A-suddha bhakkho’ sī khanānupātī” (Jāt III. p 523)  
“Khānānupātī tī pamādakkhane anupātana-silo” (Com)

Anupātī (Sk anu-pātīn), ‘following,’ khanānupātī = following the impulse of the moment

## ANUPĀPUNĀTĪ

“Kalyānadhammo tī yadā janinda  
loke samaññaṃ anupāpunātī”

(Jāt II 65, see Mil p 276)

Anupāpunātī (Sk anu-prāp), ‘to reach,’ ‘attain,’ anupāpita (Mil p 252)

## ANUPPIYA

“Anuppiya-bhānī” = anuppiyam yo āha” (Jāt II. p 390)

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery’

## ANUPESATI

“Tato iājā aññaṃaṇñaṃ anusāseyya anupeseyya”  
(Mil p. 36)

Anupeseti (caus of Sk anu-pra-īśh), ‘to send forth after’

## ANUPPAVATTAKA

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil p 343)

Cf. “cakkānupavattako theero” (Thera G v. 1014, p 91)



## ANUPHARANA

“S . . . ānupharanaccivega” (Mil p 148)

Anupharana (from anu-sphar, not in Sanskrit)  
'flashing through'

## ANUBUJJHATI

“Yo pubbe katakalyāno katattho-m-anubujjhatī  
atthā tassa pavaddhanti ye hontī abhūpatthitā” (Jāt III.  
p 387)

Anubujjhatī (pass of anubuddh), 'to be remembered' has here the sense of avabujjhatī

For anubodha see Mil p 233

## ANUBHĀSATI

“Bhāsanti anubhāsanti,” spoke and respoke (Mil.  
p 345).

## ANUMAJJATI, ANUMAJJANA

“Navangam-anumajjanto tattibhāge rahagato”  
(Mil p. 90) Anumajjīyati (passive) (Mil p 275).

“Vicāritanti anumajjana-visena pavatto visisena”  
(Sum p 122) “Anumajjana-lakkhano . vicāro  
ti (Mil p. 62; Sum p 63) “Anu-majjati (anu-  
mriḥ, not in Sanskrit), 'to consider,' 'thresh out'

## ANUPPABANDHATI.

“Tasmim talāke udakūpai mahāmegho aparāparam  
anuppabandhanto abhivasseyya, api nu kho . . .  
tasmim talāke paṇḍitāyaṃ paṇḍādānam gaccheyyāti—Na  
hi bhante ti—kena karanena mahārājāti—Meghassa  
bhante anuppabandhanatāyāti” (Mil p 132)

Anuppabandhati (anu-pra-bandh not in  
Sanskrit), 'to follow,' 'succeed.'

Anuppabandhāpeti (caus, Mil. p 132).

## ANUMAÑÑATI

“Yathā kalūso susu . . . dunnikhamo hoti pasā-  
khajāto,

evam aham bhikkhū . . . anumañña mam pab-  
bayito'mhi dānī” (Thera G. v. 72, p 11).

As a young palm which, with its full-grown top, has become

Anumaññatī (Sk anu-man), 'to excuse'

Foī dunnikkhamo (in the passage quoted above there is the various reading dunnikkhayo Cf. Jāt. IV. p 449, where dunnikkhayo = dunnikkaddhiyo

"Dalhasmī mūle vīsate vūlhe  
dunnikkhayo velu pasākhajāto "

#### ANUYĀYATI

"Cakkavattī divase divase anullapanyantam mahā-pathavim anuyāyati" (Mil p 391)

Anuyāyatī (Sk anuyā), 'to go through' (Sutta N.)

#### ANUYOGA.

"Anuyogam dammi," 'I give an application' (Mil p 348)

#### ANULIMPATI

"Besajjena anulimpati" (Mil p 112, 252) Anulimpāna (Ibid pp 353, 394)

Anulimpati (Sk anu-lip), 'to anoint,' 'besmead'

#### ANULEPA

"Bhesajjapānānulepa" (Mil. p 152).

Anulepa (Sk. anulepa), 'anointing.'

#### ANURATTA

"Idha mahārāja rañño cattāro mahāmattā bhavēyyum, anurattā laddhayasā vissāsikā" (Mil p 146)

Anuratta (pp of anu-rañj), 'attached, faithful'

#### ANURAVATI, ANURAVANĀ see ANUSANDHATI

#### ANUVATTANA, ANUVATTĪ

"Tividhassa sucaṇṭadhammassa anuvattanam" (Jāt I p 367).

Anuvattana (Sk. anuvartana), 'compliance,' 'complying with'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it), pray have me excused, (for) I have abandoned the world'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt II p. 318)

Anuvattinī f (Sk. anuvartinī), ‘following, obeying’ (Jāt III. 319).

## ANUVĀCETI

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345)

## ANUVĀTAM

“Tīn’ imāni bhante gandhajātāni yesam anuvātāni yeva gandho gacchati no pativātāni” (Anguttara III 79)

Anuvāte, ‘in the direction of the wind’ (Jāt II p 383).

“Anujānāmi bhikkhave anuvātāni paṇibhandam āropetun ti” (Mahāv VIII 21 1 See ibid VII 1 5). In the above passage anuvātāni seems to mean ‘along the edge’ (of a garment) See Vinaya Texts, vol II p 231

## ANUVĀSETI

“[Bhisakko] . . vuccanīyam vucceti anuvāsaniyam anuvāseti” (Mil p 169) Anuvāsita (Ibid. p 214), anuvāsana (Ibid p 353)

Anuvāseti caus of anuvāsati (not in Sanskrit), ‘to administer an enemata’ cf. Sk anuvāsana, ‘an only enemy’

## ANUVIDHĪYATI

“Sunanta dhammam kālena taṃ ca anuvidhīyantu” (Thera G v 875 p 81)

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvī-ākṣā), ‘to act in conformity with,’ ‘to follow (instruction)’ cf —

“Poiānam pakatim hitvā tass’eva anuvidhīyati ti (Jāt II p 98; ibid III p 357)

## ANUVIGANETI.

“Na nūnāyam pīyānāni āhagato anuviganeti sāsanam” (Thera G v 109, p 16).

In the above passage anuviganeti (not in Sanskrit) seems to have the meaning of viganeti, ‘to regard’

## ANUVICINTETI.

“Ayonim patinisajja || yoniso anuvicintaya”  
(Samyutta, IX 11. 4, Theria G v 747, Jāt III p 396).

Anuvicinteti (Sk anu-vi-cint), ‘to consider’

## ANUVIJJATI

“Tāta, rājanivesanato bahum iatanabhandam hatam,  
anuvijjatum vattatī āha” (Jāt III p 506)

Anuvijjati (Sk anu-vid), ‘to find out,’ ‘discover’

## ANUVISATA

Anuvisata = patthata, paññāta, “Sabbā disā anuvīsato ’ham asmi” Jāt IV p 102, (anu-vīsita not in Sanskrit).

## ANUVUTTHA

“Cū ānuvuttho pi kaoti pāpam,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt II p 42)

Anuvuttha, pp of anu-vasati, ‘to dwell with’

## ANUSAÑCARATI

“... anusañcaante manusse gahetvā khādati” (Jāt III p 502)

Anusañcarati (Sk anu-sañ-car), ‘to cross.’

## ANUSAÑÑĀTI

“Tasmim . . samaye iañño na phāsu hoti atiyātum vā niyyātum vā paccantime vā janapade anusaññātum” (Anguttara II iv 8) See Jāt IV p 214.

Does anusaññāti (Sk anu-sam-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk anu-sañ-jñā)?

## ANUSAÑÑĀYATI

“Atha kho Vassakāo brāhmano . . kammante anusaññāyamāno yena darūgahe ganako ten’ upasankamī” (Suttav I p 43)

Anusaññāyati here seems to represent Sk anu-saṇḍhyāyati, ‘to investigate’

## ANUSATHI.

“Tathāgato . . anusatthim deti” (Mil. p 172, see ibid pp 98, 227) “Ācariyānusatthi” (Ibid p 347)

In the above passages anusatthi has the same sense as anusitthi (cf Suttav. I p 342, and see note on Abhisattha)

## ANUSĀSANĪ

“Anusāsanī-pātihāriya” (Anguttara III 60 6, Cullav VII 4, see Jāt III p 323, and cf anusāsanīya, Dh 145, anusāsiyati, Mil p 186)

## ANUSANDAHATI

“Yathā kamsathālam<sup>1</sup> ākotitam pacchā anuvavati anusandahati, yathā . . . ākotanā evam vitakko datthabbo, yathā anuvavanā evam vicāro datthabbo” (Mil p 63).

“Anuvavati anusandahati,” a sound follows, or is connected (therewith) Cf Sk anu-sandhā, and Pali anu-sandhi, anu-sandhika.

## ANUSIKKHATI

“Ye pi tassa anusikkhanti te pi kāyassa bhedā . . . nīrayam upajjanti” (Mil p. 61, see Sutta N. II. 7. 11, Jāt III p 315, Thera G v 963, p 88, Samyutta II 2 2, p 53) Anusikkhāpeti (Mil p 352).

Anusikkhati (Sk anu-ṣikṣhayati, desid caus. of anu-ṣak), ‘to imitate,’ follow (with gen or acc and gen)

## ANUSIBBATI

“Itare pi gavakkha-jāla-sadisam anusibbantā nikkhantā” (Suttav. I p 336).

Anusibbati (Sk. anu-siv), ‘to interweave’

<sup>1</sup> In the above passage kamsathāla means ‘a gong’ Childers cites the word only in the sense of ‘a bronze dish or plate’ See Jāt III p 224, where kamsathāla signifies ‘a metal dish’ (of gold or silver), as opposed to matikathāla, ‘an earthenware dish’ But ought we not to read kamsatūlam?

## ANUSETI

“Dīgharattānusayitam [gandham]” (Theia G v 768, p 75, v 1275, p 114)

“Dīgharattam anusayitam ditthigatam ajānatam” (Sutta N III. 9. 56) *Adhered to* for a long time are the views of the ignorant (Fausboll)

Anuseti (Sk anu-ṣī, ‘to adhere closely to’), ‘to continue, endure’

“So ca khvassa kodho na dīgharattam anuseti” (Anguttara, 130, Puggala III 2)

## ANUSSAVA

“No paramparāgato anussavo ti” (Jāt II p. 396; ibid p 430; IV p 441)

Anussava, ‘report,’ ‘tradition’ Cf anussutika (Sum. p 106-7).

## ANŪPA, ANOPA

Childers has anupa, ‘watery,’ but not anūpa. Cf. Sk. anūpa, ‘watery’ “Anūpakhetta,” ‘a marshy field’ (Mil p 129, Jāt IV. p 381)

“Haritānopāti udaka-middhamanassa ubhosu passesu harita-tina-sañchinnā anupa-bhūmiyo” (Jāt IV. p. 358).

## ANEKAMSIKATĀ

“Pandako anekamsikatāya mantitam guyham vivarati na dhāreti” (Mil p. 93)

An-ekamsika-tā from the adj ekamsika, ‘certain’

## ANOVASSAKA

“Sā tam disvā sāmī me anovassakam thānam jānāhiti āha” (Therī G Com p. 188, see Jāt III pp. 73, 506)

An-ovassaka, ‘diy,’ ‘sheltered from the rain,’ from ovassaka (ava-vaiśhaka not in Sanskrit), ‘rainy,’ ‘wet’

## ANUSĀRA, ANUSĀRĪ, ANUSĀRETI

“Padānusāra,” ‘tracking the footsteps’ (Jāt III p 33).

“Bodhisatto pi papātān u s ā i e n a pabbato patanto  
gumbe laggi” (Jāt II 118)

A n u s ā r a (Sk anusāra), ‘following,’ ‘tracking’

For a n u s ā r ī m v i p a t h ā n u s ā i ī see Thera G v 1141,  
p 103, a n u s ā i e t i (caus of a n u - s ā i) Mil p 36 (see  
ANUPESATI), ‘to pursue’

#### ANTAVĀ.

“A n t a v ā c a a n - a n t a v ā c a l o k o t i” (Mil p 145)

A n t a v ā (Sk a n t a v a n t) ‘perishable’

#### ANTOBHAVIKĀ

“[Buddho] samyutto lokena, a n t o b h a v i k o l o k a s -  
simm, lokasādhārano” (Mil p 95)

“Buddho, associated with the world, born in the world,  
having fellowship with the world.”

Cf Sk. a n t a i b h a v a, ‘generated within,’ ‘inward’

#### ANVĀGATA

“Cutā patanti patitā giddhā ca puna ā gatā.

katam kiccam ratam iammam sukhen’ a n v ā g a t a m  
sukhan ti” (Thera G v 63, p 10, Jāt IV. p. 385).

A n v ā g a t a (Sk a n v ā - g a t a), ‘following’

#### ANVĀNETI

“Ye kee’ imo ditthi paṇibbasānā

idam eva saccaṇ ti vivādiyaṇ ti

sabbe va te mīdam a n v ā n a y a n t i”

(Sutta N IV. 13 1).

“A n v ā n e t i (Sk a n v - ā - n ī) ‘to lead to, to men’

#### ANVĀYIKA

“Paññā hi setthā kusalā vadanti

nakkhattarājā-r-iva tūrakānam,

sīlam siriṇ cāpi satañ ca dhammam

a n v ā y i k ā p a ñ ñ a v a t o b h a v a n t i”

(Jāt. III 348)

A n v ā y i k a, a follower probably, on account of the  
metre, for a n v a y i k a

## ANVĀVISATI.

“Maṇopāpimā Pañcasālake bhāṇanagahapatike anvāvisati” (Mil p 156)

Anvāvittha (Samyutta IV 2, 8) Cf Sk anvāviṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp 160, 352, and Samyutta IV 2. 4, p 114

## APAKKHIKA

“Apakkhiko vādo na sobhati” (Theiī G Com p 186) Cf Pāli pakkhika, ‘belonging to a party’

## APAKADDHĀPETI

“Sakkhara-kathalakam apakaddhāpetvā” (Mil. p 34, see Jāt I p 342, IV p 415-6)

Apakaddhāpeti caus of apakaddhati, ‘to remove.’

## APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Theiī G v 217, p 144, Ibid Com p 197)

“Apakantati (Sk apa-kṛintati), ‘to cut off’ ‘to cut.’

## APAKAṬOTI

“Mam apakaṭtūna gacchanti” (Theiī G v p 447, 167)

Apakaṭoti = chaddeti (Sk apa-kṛi), ‘to remove, cast out’ The Com, p 213, adopts the reading apa-kṛitūna

## APAKASSATI

“Sabbe samaggā hutvāna | ābhayaṃ bhayaṃ ātā nam  
kārandavam middhamatha | kasambhum apakas-  
satha” (Sutta N II 6, 8)

Apakassati = apakaddhati (Sk apa-kṛish), ‘to remove, put away’

## APANGĪ

“Tayā mam h’asitāpangī mihitāni bhanitāni ca  
kisaṃ pandum kaṭṭhanti, sā va sākā Parantapan ti”  
(Jāt III 419).



A paṅgī, 'black-eyed,' from Sk a p ā ṅ ga, the corner of the eye, and asita, black

For a va ṅ ga = a pa ṅ ga see Cullavagga X 10 4

#### APACITA, APACITI

"Bhagavā hoti . . pūjito a pa ci to" (Jāt II p 169, Vimāna, 5, 10, p 4, Jāt IV p 75)

A pa ci ta (Sk a pa - ci ta), 'honoured'

"Dvādas' imo a pa ci ti m na ka ro ti," "Atha pa p ā li k ā va pi a pa ci ti k ā ta bh ā" (Mil p 180)

"Dhamme a pa ci ti" (Thera G. v 589, p 61),  
 "a pa ci ti m ka ro ti" (Mil p 234)

a pa ci ti (Sk a pa ci ti), 'expiation,' 'reverence'

#### APACINATI

"A pa ci ne th' eva k ā m ā m" (Jāt. IV p 175)

A pa ci na ti = viddhamseti (Sk a pa - ci, 'to diminish').

#### APANAMATI

Childers has a pa n ā me ti, but not a pa na ma ti, 'to depart' Cf "Sutvāna n ā gassa a pa na mi ssa n ti ito" (Sutta N v 13, 1)

#### APANUDETI

"Tato a hite a pa nu de ti, hite u pa ga n h ā ti" (Mil. p 38)

A pa nu de ti (Sk a pa - nu d), 'to remove.'

#### APAMĀRIKA.

Kutthika gandakā kilāsikā sosikā a pa m ā ri k ā (Suttav. II pp 10, 11)

Apamārika, 'epileptic' See Childers, sv. a pa m ā ra

#### APALEPA

"So' pa le pa - pa ti to ja ṅ g ha ro" (Therī G v 270, p 150) This (body is like) an old house with the plaster fallen off

A pa le pa (= le pa, pa le pa) stands probably for a va pa, 'plaster'

## APALOKĪ, APALOKETI

“Puna ca paiaṃ . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho yoginā yogāvacaena sabbakāyena apalokinā bhavetabbam” (Mil p 398)

Apalokī, ‘cautious’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission’ See Suttav I p 10

Apalokana-kamma, ‘the proposal of a resolution’ Cullav IV 14 3).

## APAVAGGA

“Tvaṃ pi tasmim jīvaṃ paṇḍita  
devātideve varadhammarāje  
saggāpavaggaḍḍhigamāya khippam  
cittam pasādehi narādhirāja”

(Dāth III 75)

Apavagga (Sk apa-varga). ‘final beatitude, nirvāṇa’

## APAVYŪHĀPETI.

“Pamsum apavyūhāpesi” (Jāt IV p 349).

Cf pamsum vyūhati (Jāt I 321), and see Pāl Journal for 1885, p 59, l 22

## APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text

“Kvāyam kutthi vicarati ti mitthubhivā abyāmato karitvā pakkāmi” (Udāna V 3)

The Com to Udāna V 3, explains apasavyāmato karitvā by apasavyam katvā, which latter corresponds in form but not in meaning to Sk apasavyam karoti, ‘to go on the right side’

Apavyāmato (with the v l abyāmato) occurs in Samyutta Nikāya XI. 1 9 —

\*This is the reading of A, the Burmese MS, B has apa-bhyāmāto, D, abhyāmato, Com apasavyāmato.

“Atho kho bhikkhave Vepacitti atahiyo upāhanā ārohitvā khaggam olaggetvā chattena dhammāmanena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme apavyāmato karitvā atikkamī”

Here apavyāmato karitvā apasavyam katvā -avyāmato katvā, ‘to treat disrespectfully’, apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully’

#### APĀDAKKA

“Apādakehi me mettā, mettā dipādakehi me” (Jāt II p 146, Cullav V 6)

Apādaka ( *āpādaka* ), ‘without feet,’ i.e., ‘a snake’ The term is also applied to ‘fish’

#### APĀYĪ.

“Chāyā va an-apāyīnī” Therā G. v 1041-3, Mil p 72)

Apāyīnī, f of apāyī transitory from apayā, ‘to go away, fall off’

#### APĀLAMBA.

“Hiri tassa apālambo || satiyassa pavīṇaṇam  
Dhammāham sūatham brumī || sammāditthi purejavam”  
(Samyutta I v. 6)

“Modesty is the drag (of that chariot), meditation is its escort, the law I call the charioteer speeded on by right views” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot

Purejava may be compared to Sk *puṇojava*, ‘excelling in speed’ The term occurs in Sutta Nipāta V 14. 3, Anguttara III 32 2, p 134

#### APITHĪYATI.

“Navena sukha dukkhena porānam apithīyati” (Jāt II. p 157)

“An old (pleasure or pain) is hidden or disappears by reason of a new one”

A p i t h ī y a t i (Sk. a p i - d h ā) = p a t i c c h ā d i y a t i.

See p i t h ī y a t i (Thera G. v 872, p 81, and Dhammapada, v. 178) Cf. a p i h i t a (Jāt IV p. 4)

#### APIHA, APIHĀLU.

“So 'ham akankho a p i h o anupayo” (Samyutta VII. 2, 8) “Akuhako nīpako a p i h ā l u” (Ibid VIII. 2, 6).

A p i h o (Sk. a-spiha), a p i h ā l u (Sk a-spihālu), ‘free from covetousness’

#### APEKKHAVĀ

“Dummano tattha atthāsīm sāsanaśmim a p e k k h a v ā” (Thera G 558, p 59)

Cf a n a p e k k h a v ā (Ibid. v 600, p 62, Jāt I p 141) A p e k k h a v ā, ‘longing,’ ‘desiring’

#### APPAKKHATĀ

“Tumhañ ñeva sangho uññāya paibhavana akkhantiyā vebhassiyā d u b b a l y ā” (Suttav II p 241).

Dubbalyā = a p p a k k h a t ā = ‘groundlessly,’ ‘without strong evidence’

Does a p p a k k h a t ā = a - p a k k h a t ā, Sk p a k s h a - t ā, alliance?

#### APPAÑÑATTI

We sometimes find a p p a n n a t t i for a p p a ñ ñ a t t i, ‘disappearance’; a p p a ñ ñ a t i m g a c c h a t i = attham gacchati, ‘to disappear.’

“Niruddhā sā acci a p p a ñ ñ a t t i m g a t ā t i” (Ml p. 73) Cf “a p a n n a t t i k a - b h ā v a m a g a m ā s i = a b b h a t t h a m a g a m ā s i. (Jāt I. p 478, see Sum p 128)

#### ABBUDA

Childers gives no instances of a b b u d a in the sense of ‘the second stage of the foetus,’ but see Ml p 40, in the sense of excrescence, see Suttav. I pp. 275, 294, 307 (Samyutta, I 8 7), for the meaning of ‘a high numeral’ see Sutta N. III 10. 4, and cf n i r a b b u d a Suttav. I p. 70, Samyutta VI 10, p. 152

## ABBHACHĀDETI

“gaganā v’ abbhachāditā  
te selā ramayanti mam”

(Thera G v 1069, p. 95)

Abbhachādeti (Sk abhy-ā-chādayati), ‘to cover’

## ABBHAÑJATI.

Childers quotes abbhāñjana without any reference (see Mahāv VI 14 2, p 205, Suttav I p 79; Mil pp 365, 367), but does not mention the verb abbhāñjati (Sk abhy-añj) See Suttav I p 83, Jāt I p 438, III p 372

## ABBHATĪTA

“Bahūni vassāni abbhātītāni” (Mil p 71; see Thera G vv 242, 1035, Jāt III pp 169, 541) In Mahāv p 40, l 4 from bottom, read abbhātītam.

Abbhātita = atikkanta (Sk abhy-atita)

## ABBHANUMODATI

Childers has the noun abbhānumodana, but not the verb See Mil p 29, “thero abbhānumodī” (Ibid. p 210, Anguttara III. 6)

Abbhānumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

## ABBHĀGATA

“Aham manussesu manussabhutā  
abbhāgatān’ āsanakam adāsīm”

(Vimāna I 5, p 1)

Abbhāgata (Sk abhy-ā-gata), ‘a stranger’

## ABBHĀHATA

“Maccun’ abbhāhato loko” The world is struck by death (Thera G v. 448-9, p 47 - Samyutta I 7 6) Cf.

“ti-lakkhan abbhāhatam dhamma katham sota-kāmo” (Sum. p 147) Cf —

satti-satta-samabbhāhato (Sum p 140)

Abbhāhata pp. of abhy-ā-han

## ABBHUKKIRATI

“So cakkaratānam abbhukkītvā saddhim paṇṇāsa Cātummahāyika-devalokam agamāsi” (Jāt II p 311-2)

Abbhukkīrati (abhy-ud-kī not in Sanskrit), ‘to give up’

## ABBHUJJALANA

“Abbhujjālanā tī mantena mukhato aggi-jālā-nīharanam” (Sum p 97)

Abbhujjālanā (abhy-ud-jalana), ‘spitting out fire by means of spells’

## ABBHUDĪRETI

“Tā . . . iahitamhī sukhanissinā imā gūā abbhudīre-sum” (Thei G v 402, p 163)

“Pasannacitto gūā abbhudīre” (Sutta N III 11 12) See Sum. p 61.

Abbhudīreti (abhy-ud-ī) ‘to raise the voice, utter’

## ABBHUDDETI

“Abbhuddayaṃ sāradiko va bhānumā” (Vimāna 64, 67)

Abbhuddeti (Sk abhy-ud-eti), ‘to rise’

## ABBHUDDHANATI

“Dhūnantī vattantī pavattantī ambāre  
abbhuddhanantī sukate pīlandhāre”

(Vimāna, 64, 9, p. 60)

Abbhuddhanatī = abbhuddhanatī? (abhy-ud-dhun), ‘to shake, rattle’ But is the root dhvan?

## ABBHUNNADITA

“Abhivutthā vammatalā nagā isibhī sevītā  
abbhunnaditā sikkhī te selā vamayantī mam”  
(Thei G v 1065, p 95)

Abbhunnadita pp of abhy-ud-nad (not in Sanskrit), ‘to resound’

## ABBHUNNAMATI

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (MPS p 68)

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up’

## ABBHUYYATI

“Idha bhante iājā Māgadho Ajātasattu Vedchiputto catuvinginim senam sannayhitvā iājānam Passenadikosalam abbhuyyāsi yena Kāsī” (Samyutta III 2 6)

Abbhuyyati (abhy-ud-yāti not in Sanskrit), ‘to march against’

## ABBHOKIRATI, ABBHOKIRANA

“Uppaddhapadumātā ’ham āsanassa samantato abbhokissam pattehi pasanna sakehi paṇhi”

(Vimāna 5, 9, p 4, 35, 11, p 34)

“Natānam abbhokirānam” (Sum p 84)

Abbhokirati (abhy-ava-kī not in Sanskrit), ‘to cover’

Abbhokirana (abhy-ava-kīrana), ‘bedecking ?’

## ABHIKANKHATI, ABHIKANKHĪ

“Kāmānam sītibhābhihikankhinī,” desiring the extinction of lust (Therī G v. 360, p 158)

For abhikankhati see Vimāna 5, 1, p 12

“Yā c’esā Punnikā jammī udukkhalam abhikankhati” (Jāt II p 428) See Jāt IV 211

Abhikankhati (Sk abhi-kāṅkṣh), ‘to long for, desire’

## ABHIKĪRATI

“Atha mam ekam āsīnam||arati nābhikīrati” (Samyutta II 2, 8)

Saññā me abhikīranti vicka-pati-aññutā” (Thera G v 598, p 62)

Abhikīrati (Sk abhi-kī), ‘to overpower’

“Dipaṇ ca kṛtummicchāmi yam jaiā nābhikīratitī” (Jāt IV 121)

Abhikīrati = viddhamseti, ‘to quench’

## ABHIKKHIPATI

“Tato ca kāsūm vālikhāya majjhe  
Katvā tahiṃ dātum abhikkhipitvā”

(Dāth III 60)

Abhikkhipati (abhi-kship), ‘to throw’ Cf.  
abhinikkhipati, Dāth III 12

## ABHIGAJJATI, ABHIGAJJĪ

“Sūto yathā rājakhādāya puttho  
Abhigajjam eti patisūvam iccham”

(Sutta N IV 8 8)

Abhigajjati (Sk abhigajj), ‘to rustle’

In the following passage abhigajjanti (applied to  
trees) has the sense of ‘to rustle’

“Kusumitasikhāā ca pādapā abhigajjati va mālu-  
teritā” (Thei G v 372, p 159)

For abhigajjī (applied to buds) compare the follow-  
ing —

“ . . . Giribbaje citra-chadā vihangamā

Mahinda-ghosa-tthanitā bhigajjino te tam iamissanti  
vanamhi jhāyinaṃ” (Thei G v. 1108, p 99).

“Sunīla-givā susikhā supekhunā suvitta-patta-cchadanā  
vihangamā

Sumaṇḍu-ghosa-tthanitā bhigajjino te tam iamissanti  
vanamhi jhāyinaṃ” (Ibid v 1136, p 102)

## ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N V 2 8).

Cf “kāmesu giddhā” (Ibid IV 2 3)

Abhigijjhati (abhi-giddh not in Sanskrit), ‘to  
crawl for’

## ABHICHANNA, ABHICCHANNA

“Nāgo hemaajāla bhichanno = Nago suvannajālena  
abhicchanno (Jāt II pp 370-1, 48, see Sutta N. IV.  
2. 1)

Abhicchanna pp of abhi-cchad, ‘to cover’



## ABHIJAPPATI.

“Kuhñci bhavañ ca nibbhajappiya” Let him not wish for existence anywhere. (Sutta N IV. 4 9)

“Kām’ abhijappanti paticea lābham” (Ibid. V 4 4)

The Sk *abhijalpati* has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli Cf *abhijappā* quoted in Nettipakarana (apud Alwis Inst 107-110) in the sense of ‘glutinous substance,’ *jappā* lust, Alw Inst 106, 107, 110. See Samyutta IV 3, 4

*Abhijappa*, ‘muttering spells,’ occurs in Therā G. v. 752, p 74, Jāt IV p 201, *abhijappana*, Sum p 97

## ABHIJJALATI

“Saccena dīpā abhijjalantā  
Vassena nibbāpayi vārido va”

(Dāḥ III 43)

*Abhijjalati* (Sk *abhij-jval*), ‘to blaze fiercely.’

## ABHIJAVATI.

“Na hi vaggu vadanti vadantā  
nābhijavati, na tñnam upenti”

(Sutta N III 10 12).

*Abhijavati* (*abhij-jū* not in Sanskrit), ‘to be eager, active’

## ABHIJĀNA

“Abhijānato pi sati uppajjati” (Mil p. 78-9) Cf Sk *abhijñāna*, ‘recollection’

## ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8)

*Abhijāyati* (Sk *abhij-jāyate* from root *jan*). For *abhijaneti* (caus), see Mil. p 390, Buddhavamsa II 129).

## ABHIJIGIṢATI

“Uccivacech’ apāyehi paresam abhijigisāti” (Thera G. v 748, p 73)

Abhiṣās = jīṣās = Sk jīṣā from root hrī.  
Cf jīṣam (Jāt III p 172), jīṣam (Thera G v. 1110, p 99), and see Childers s v jīṣam.

## ABHIJHĀYATI

“Abhiṣāyāsu brahmanā” (Sutta N II 7, 18)

Abhiṣāyati, Sk abhi-dhya, ‘to become covetous’

Cf abhiṣā, Sk abhidhyā, and abhiṣālu (Anguttara III 160).

## ABHITAKKETI

“Yam dhammikaṃ naṇaṃ abhitaṅkayitvā jāyā patī viṣayaṃ etaṃ upāgamāsu” (Dāth v 4)

Abhitaṅkēti (caus of abhi-taṅk, not in Sanskrit), ‘to search for’

## ABHITATTA, ABHITĀPA

“Ghammābhitaṭṭa” (Jāt. II p 223, Sutta N. v. 1. 39) unḥābhitaṭṭa (Mil p. 97, Cullav p 20)

“Pākatika-aggito neṇayiko agga mahābhitaṭṭaṃ hoti” (Mil p 67)

Abhitaṭṭa (Sk abhi-tap-ta), ‘scorched,’ abhitaṭṭa (Sk abhitaṭṭa), ‘extreme heat.’ Cf sisābhitaṭṭa, ‘sunstroke’ (Suttav I p 83)

## ABHITUNNA

“Adhimuttavedanābhitaṭṭa” (Jāt I p. 407, ibid II pp. 399, 401, Ibid IV p 330)

Abhitaṭṭa (pp of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

## ABHIDHARA

“Abhidhāra-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhāra, ‘firm, bold,’ cf Sk abhi-dhi, ‘to uphold,’ ‘maintain’

## ABHIDHĀRETI.

“Kondaññaassa aparena Mangalo nāma nāyako  
tamam loke nīhantvāna dhammokkam abhidhārayitī”  
(Buddhav. IV 1 Jāt I p 31, v 225)  
Abhidhāreti (caus of abhi-dhā), ‘to hold aloft’

## ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt II. p 217).  
“Balena saddhim caturāṅgikena  
abhidhavantam<sup>1</sup> atibhimsanena  
ajeyyasattham paramadhipattam  
damesi yo Ālavakam pi yakkham”  
(Dāth III 47)

Abhidhāvati (Sk abhi-dhāv), ‘to rush about’<sup>2</sup>

## ABHINAMATI

“Passa samādhi-subhāvitam cittam ca vimuttam || na  
cābhinatam na cūpanatam na ca sa-saṅkhāra-nig-  
gayha cāritavatam” (Samyutta I 4 8)  
Abhinata (pp of abhi-nam), ‘depraved’

## ABHINAVA

Abhinava-yobbana = Sk. abhinava-yauvana, very  
youthful (Thei G. Com p 201) = abhi-yobbana  
(Thei G v. 258, p 148), quite new See Jāt II. p. 143,  
Suttav I p 337

Abhinava (Sk abhinava), ‘quite new’

## ABHINIKKHIPATI.

“Mohandhabhūtā atha tittiyā te  
tam dantadbātum abhinikkhipimsu”  
(Dāth III 12, cf abhi-kkhipitvā, Dāth III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw  
down’

## ABHINIGGANHĀNĀ

“Āmasanā . . . abhinigganhānā . . . chupanam”

<sup>1</sup> The text has abhidhavantam

<sup>2</sup> See Com to Thei G v 118, p 17.

“Abhinigghanhanā nāma angam gahetvā niggan-  
hana” (Suttav I p 121)

Abhinigghanhanā (abhi-ni-gi-ghanā not in  
Sanskrit), ‘holding’

## ABHININNĀMETI

“Cittam abhininnāmeti” (Anguttara III 100. 4)

Abhininnāmeti (abhi-ni-nam), ‘to incline,  
direct’ Cf “So kakkato alam abhininnāmeyya” (Sam-  
yutta IV 3 4)

## ABHINIPPĪLANĀ

“Abhinippīlanā nāma kenaci saha nippīlana”  
(Suttav I p 121)

Abhinippīlanā (abhi-ni-s-pīdanā not in San-  
skrit), ‘embracing,’ ‘squeezing’

## ABHINIBBĪJJATI

“Evaṃ etaṃ avekkhanti rattindivam atanditā  
tato sakāya paññāya abhinibbījja dakkhiṣam”

(Therī G v 82, p 132)

Abhinibbījjate = nibbījjati, ‘to be weary of,’  
‘disgusted with’ The caus abhinibbījjeti, ‘to avoid,’  
occurs in Sutta N II 6. 8 —

“Sabbe samaggā hūtvāna abhinibbījjayātha  
nam”

## ABHINIBBĪJJHATI

“Yo nu kho tesam bhikkhūnaṃ pathamataram  
.. andakosam padāletvā sotthinnā abhinibbījjheyya  
(Suttav I p 3)

See Buddhist Suttas (pp 233-4)

Abhinibbījjhati (abhi-ni-vyadh not in San-  
skrit), ‘to break forth’

## ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo vedītabbo te  
tayo dhamme abhinivajjetvā yehi tīhi dhammehi  
samannāgato paṇḍito vedītabbo te tayo dhamme samādāya  
vattisāmā ti (Anguttara III 1, 2).

Abhinivajjeti (abhi-ni-vij not in Sanskrit),  
'to avoid'

## ABHINIVASSATI.

"Aham te anusāsāmi kīriye 'pāpāni parivajjetha kalyāṇe abhinivassatha"  
(Cat. Pit I v 3)

Abhinivassati abhi-ni-vasati, 'to cultivate'

## ABHINISSATI.

"Gotamo nikkhamma-nunno tibbavābhinissato"  
(Thera G v 1089, p. 96)

Abhinissata (pp of abhi-nis-sati), 'escaped'

## ABHINIHATI.

"Kimādhikāraṇam yakkha cakkābhinihato ahan-  
ti" (Jāt IV p 4)

Abhinihata (abhi-ni-han not in Sanskrit),  
'oppressed,' 'crushed'

## ABHINĪTA.

"Vātarogābhinīto tvam viḥaram kāṇane vane"  
(Thera G v 350, p 39, 435, p 46)

Abhinīta (pp of abhi-ni), 'attacked'

## ABHINĪLA.

"Bhassarā suenā yathā maṇi nettāhesum abhinīla-  
m-āyatā" (Therī G v 257, p. 148, Com p 201).

Abhinīla, 'very dark'

## ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitthitā  
te cāpi duggatā sattā || devakaññābhipattikā"  
(Samyutta IX 6 4)

Abhipattika, 'attaining (to the state of),' from  
abhipatti (Sk abhi-prāpti), 'reaching.'

## ABHIPĀRUTA.

"Kassapam . . . pavara-rucira kāsika-kāsāvam abhi-  
pārutam disvā na pūjaya" (Mil p. 222).

Abhipāiuta, pp of abhipāiupatī (Sk. abhi-prāvi), 'dressed'

## ABHIPĀLETI

"Imam padesam abhipālayāmi" (Vimāna, 84 21, p 79)

Abhipāleti (Sk abhi-pāl), 'to protect'

## ABHIPĪLETI

"Yathā vā pana manussā iasahetu yante ucchum pīlayanti, tesam ucchum pīlayamānam ye tattha yanta-mukhagatū kimayo te pīlyanti, evam eva kho Tathāgato paripakkamānase satte bodhento dhammayanti abhipīlayati, ye tattha micchā patipannā te kimi viya marantitī" (Mil p 166)

Abhipīleti (Sk . . . . . 'to crush,' 'squeeze')

## ABHIPŪRETI

"Yathā vā pana puiso yāvadattham bhojanam bhuñjeyya chādentam yāva kantham abhipūrayitvā" (Mil p 238, see Dāth III 60)

Abhipūreti (Sk abhi-pū), 'to fill'

## ABHIPPAKIRATI

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīram okiranti ajjhokanti abhippakiranti Tathāgatassa pujāya" (M P S p 49)

Abhippakirati (abhi-pi-a-kri not in Sanskrit), 'to cover over.'

## ABHIPPAODATI

"Yathā have pāna-r-iva ettha iakkhitā  
Dutthā mayi aññam abhippaodati"

(Jāt III p 530)

Abhippaodati (abhi-pra-mud not in Sanskrit), 'to rejoice'

## ABHIPPAVASSATI

"Aggasassam abhinipphannam, mahāmegho abhippavassī" (Mil. p 8)

“Mahāmiccho abhīppavassatī” (Ibid pp. 36, 304).

Abhīppavassatī (Sk abhi-pra-vīṣh), ‘to run down fast.’

#### ABHIPPASANNA

Rājāp’imesam abhīppasanno” (Suttav. I p 43)

Abhīppasanna pp. of abhīpasīdatī (abhi-pra-sa-d), ‘favourable.’

#### ABHIPPASĪDETI

“Abhīppasādehi manam arahantamhi tādine” (Thera G v 1173, p. 105)

Abhīppasādeti (caus. of abhi-pra-sa-d) - pasādeti, ‘to propitiate’

#### ABHIPPAHĀRANĪ.

“Esā Nāmuṇi te senā || kanhassābhīppahāranī” (Sutta N III. 2 15)

Abhīppahāranī f. of abhīppahāraṇa (cf Sk. j a' , , , ‘fighting’)

#### ABHIBHĀSANA.

“Silam cittassa abhībhāsanam” (Thera G v 613, p 63)

Abhībhāsaṇa, ‘enlightenment,’ not used in this sense in Sanskrit.

#### ABHIMATA

“Matan ti abhimataṃ” (Thera G Com to verse 91, p 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant’

#### ABHIYUJJHATI

“Amhākam santakāni etāni ti abhiyujjhivā te ‘na tumhākam amhākaṇ’ti āgantvā vinicchayatthānādisu vadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

## ABHIYOGA

Saddhābhīyoga" (Dāth IV 7)

Abhiyoga (Sk abhi-yoga), 'observance.'

## ABHIRAKKHA

"Antarā dvinnam aṭṭha pañcavidhā thapitā abhiraṅkha"

(Jāt. I p 204).

Abhiraṅkha = āraṅkha, 'guard'

## ABHIRADDHI, ABHIRĀDHANA

"Cetaso āghāto, appaccayo, an-abhiraddhi (Angut-tara II vi 12) See Jāt IV p 274

"Anabhiraddhi ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhi ti vuccati" (Com)

Neva attano na paresam hitam abhirādhāyatitī anabhiraddhi, kopassa etam adhivacanam (Sum p 52)

Anabhiraddhi, an-abhirādhana, 'displeasure, disaffection'

## ABHIRAVATI

"Mānusakā ca dibbā ca tuiyā vajjanti tāvade

te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav II 90=Jāt I p. 18, v. 99).

Abhiravati (Sk abhi-ru), 'to shout out'

## ABHIROCETI

"Na dān' āham tayā saddhim samvāsam abhiraocaye" (Jāt III p 192) See Vimāna 64, 24, p 61, 81, 12, p 73.

Abhiraoceti (caus of abhirauc), 'to desire'

## ABHIRUTA, ABHIRUDA

Vibavibhūbhūdati sippikābhirautehi ca na me tam phandati cittaṃ" (Thera G v 49, p 8, see v 1103, p 98).

We also find abhiruda (Sk abhiruta), 'vocal, resounding with cries'

"Kuṇḍajābhiraudā rammā te selā ramayanti maṃ" (Thera G vv 1062, 1064, p 95)

\* Vibhava-vibha = very loud, cf Sk vṛihat, loud, high, shrill.



"Mayūra-koṇcābhīrudamhi kānane" (Thera G v. 1118, p 99) See Jāt IV p 116, l. 2

## ABHILAKKHITA

'Tāta, aṇṇa abhilaṅkṛto mahā-uposathadivaso" (Jāt IV p. 1)

"Yā tā iattiyo abhiññātā abhilaṅkṛtā ti ādisu salakkhano" (Sum. p 18)

Abhilaṅkṛta marked by prognostics (as propitious), cf Sk abhi-lakṣita, marked with signs

## ABHILANGHATI

"Tasmim khaṇe gaganatāṃ abhilaṅghantaṃ eva paripunnāṃ candamaṇḍalam Rāhu avatthāsi" (Jāt III p 364)

Abhilaṅghati (Sk abhi-langh), 'to pass across'

## ABHILĀPA

"Vācābhilāpo abhisajjanā vā" (Sutta N. I 3. 15), 'swearing or scolding' (Fausboll)

Abhilaṅpakata, Com on Thera Gāthā v 118, p. 17

Abhilaṅpa (Sk abhilāpa, 'word, expression', See Sum pp 20, 28).

## ABHILEKHETI

"Rājā' tha . . . so  
Cārittalekham abhilekhaṇi saccasandho"

(Dāth V 67)

Abhilekheti (caus. of abhi-līkhati), 'to cause to be inscribed.'

## ABHILEPANA.

"Kenassu nivuto loko, kenassu nappakāsati,  
ki'ssābhilepanam brūsi kimsu tassa mahabbhayam.

Avijjā nivuto loko, vevicchā nappakāsati

jappābhilepanam<sup>1</sup> biṇṇi, dukkham assa mahabbhayaṃ" (Sutta N V 2. 1-2).

<sup>1</sup> This passage is quoted by Alwis (Inst p 107), in a passage from the Setupakarana in which jappā is explained by tanhā

Prof Fausboll translates *abhi-lepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhi-limpati*, 'to daub, smear'

## ABHIVĀṢANA

“Te titthiyā nam *abhi-vāṣana* nti  
iājādhuājam atha saññāpetvā  
jigucchaniye kunapādikehi  
khipimsu dhātum paṇikhāya pitthe”

(Dāth III 64).

*Abhi-vāṣana* (Sk *abhi-vāṣana*), 'deceit, fraud'

## ABHIVATTA

“*Abhivatte mahāmeghe*” (Mil p 176)

“Himavante pabbate *abhivattam* udakam Gangāya nadiyā pāsāna . . . -sakhāsu paṇiyottharati” (Ibid p. 197, see pp 286, 349)

*Abhivatta* 'pp. of *abhi-vassati* (see Mil pp. 132, 411)

## ABHIVADDHI

“*Abhivaddhiyā vāyamati*” (Mil p 94)

*Abhivaddhi* (Sk. *abhi-viuddhi*), 'growth,' 'increase'

## ABHIVADATI

“Sabbe bālaputhujjanā kho . . . āyātane abhinandanti *abhivadanti* ajjhosāya titthanti” (Mil p 69).

*Abhivadati* = *abhivandati* (Sk *abhi-vad*), 'to welcome'

## ABHIVĀYATI

“Yathā . . . vāyu supupphita-vanasandantaram-*abhi-vāyati* evam eva kho yoginā yogāvacaṇena pupphitāmmaṇa-vanantaṇe ramābbam” (Mil p. 385)

*Abhi-vāyati* (*abhi-vā* not in Sanskrit), 'to blow through,' 'permeate.'

## ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayī”  
(Buddhav. X 5)

Abhivāhētī (caus of abhi-vah), ‘to remove,’  
‘put away’

## ABHIVIJINĀTI

“Saṅgame parasenam abhivijinanti” (Mil p 39).

Abhivijinātī (abhi-vi-jī not in Sanskrit), ‘to  
conquer’ (See Childers, sv abhivijayati.)

## ABHIVINĀPETI

“Methunam dhammam abhivināpeti,” ‘to practise  
sexual intercourse’ (Suttav I p. 18)

Abhivināpetī (caus of abhi-vi-jñā), ‘to  
seek,’ ‘to have recourse to’

## ABHIVITATI

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.  
II 34 10) Cf. Suttav I p 73, II p 290 —

“Sañcecāti jānanto, sañjānanto cecca abhivitaṇṭvā  
vitikkamo”

Abhivitaṇṭvā (abhi-vi-ti, not in Sanskrit), ‘to  
go on with’

## ABHIVISITTHA.

“Ye dhamme Tathāgato anaññaṇeyyo hutvā sayam eva  
abhivisittha-ñānena paccakkham katvā pavedetī . . .  
pe” (Sum. p 99)

Abhi-visittha (abhi-vi-ṣiṣṭha not in Sanskrit),  
‘most excellent,’ ‘very distinguished’ Cf visitṭha (Mil.  
p 203).

## ABHIVEDI.

“Rattikkhaye ca Anuādhapuniassa maggam  
jāyāpatinam atha so abhivedayittha”

(Dāth. V. 2, see ibid V. 11).

Abhivedetī (caus. of abhi-vid) ‘to point out,’  
‘communicate’.

## ABHIVYĀPETI

“Yāni tattha thitāni pupphāni tāni sammā gandhena  
disāvīdisam abhivyaṇṇeti” (Mil p 251)

Abhivyaṇṇeti (Sk abhi-vy-āp), ‘to pervade’

## ABHISAMVĪSATI

“Kim va pūtikāyam asuṇṇam savanagandham bhayānakam  
Kunapam abhisamviseyyam gattam sakipagghaṇi-  
tam asuṇṇapunnam” (Thei G v 466, p 169)

Abhisamvīsati (abhi-sam-viṣ not in Sanskrit),  
‘to stay with’

## ABHISAJJATI, ABHISAJJANĀ

“N’ev’abhisajjāmi na cāpikuppe” (Jāt III p 120)

“V. . . . abhisajjanā vā” (Sutta N I 8 15)

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to  
scold’ Abhisajjanā, ‘scolding’

## ABHISATA

Ambapālīkā ganikā abhisatā atthikānam-atthi-  
kānam manussānam paññāsāya ca iattim gacchati”  
(Mahāv VIII 1)

Abhisata, ‘frequented,’ ‘much visited,’ pp of abhi-  
sati (Sk abhi-si)

## ABHISATTHA

“Abhisattho va nīpatati vayo, rūpam aññam iva tath’  
eva santam

tass’eva sato avippavasato aññass’eva saīāmi attānan ti”  
(Thei G v. 118, p 17)

The Commentary explains abhisattha by anusit-  
tha, ānatta. The form sattha = sīttha is supported  
by Jāt II p 299, where sattha = anusittha (Cf.  
anusatthā = anusāsaka, Jāt IV p 178-9). But ab-  
hisattha is also explained in the Com by abhīlāpa-  
kata, in that case abhisattha, ‘abused,’ would be  
derived from ṣam and not from ṣās. See ANUSATTHI.

## ABHISANDĀ.

“Ten'eva kammābhisaṇḍena iddhi-vāṇam abhiruyha patthitam” (Mil p 276)

Abhisaṇḍa (Sk abhi-shyanda), ‘consequence,’ ‘result’ Cf kamma-nissanda (Mil p. 20)

## ABHISANDĀHATĪ

“Kāli itthi bihaṭṭi dhaukaṇṭpā satthiṇ ca bhettvā aparāṇ ca satthiṇ ca

bāhaṇ ca bhettvā aparāṇ ca bāhum sīsaṇ ca bhettvā dadhi-thālikam va esā nisinnā abhisaṇḍahitva”

(Thera G. v 151, p 21)

The Editor reads abhisaddahitvā, but this gives no sense, but the v l abhisaṇḍahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahatī occurs in Thera G v 785, Mil p 258, Dāth. III 58

## ABHISANDHĀYA

“Kam attham abhisaṇḍhāya lahucittassa dūbhīno sabba-kāma-duhass’eva imam dukkham titikkhasi”

(Jāt II p 386)

Abhisaṇḍhāya = paticca, sandhāya, ‘on account of,’ ‘because of’

## ABHISANNA

“[Bhagavato] kāye abhisaṇṇe Jīvakena vucco kāṇṭo” (Mil p 134) The incident here referred to is given in full in Mahāv VIII 1 30 —

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf abhisaṇṇa-kāyo (Ibid VI 14 7).

Abhisaṇṇa, pp of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours’

## ABHISAMBHAVA

Dui-abhisambhava, ‘hard to obtain’ (Sutta N III 11 23, Samyutta V 2 3, Thera G. v. 436). Cf Sk abhisambhū, ‘to enjoy,’ ‘attain.’

## ABHISAMSANĪ

“Rathassa ghoso apilandhanāni  
khuassa nādi-abhisaṃsanāya ca  
ghoso suvaggu samitassa suyyaṭi  
gandhabbatuṇṇāni vicitrasavane”

(Vimāna 64 10, p 60)

Abhisaṃsana (abhi-ṣamsana not in Sanskrit),  
babbling?

## ABHISĀPA

“Mundo viūpo abhisāpam āgato  
kapālahattho ’va kulesu bhikkhasu”

(Theia G v 1118, p 100)

Abhisāpam āgato = ‘reviled,’ ‘calumniated.’ Cf.  
Sk abhiṣāpa, ‘curse,’ ‘calumny’ For abhisapati  
see Suttav II. p 274, Samyutta XI 1, 10

## ABHISĀRIYĀ

“Digham gacchatu addhānam ekikā abhisāriyā  
Sankete patim mā addasa yā te ambe avāhaṇitī”

(Jāt III p 189)

Abhisāriyā = Sk abhi-sārikā, ‘a woman who  
goes to meet her lover’ Abhisāriyanatā, ‘appoint-  
ment’ (Ibid p 189 l 4)

## ABHIHĀRETI

“Sa pīṇadānam caritvā || vanam abhihāriye” (Sutta  
N III 11 30, 32, see ibid III 1 4, 10, Theia G v. 146,  
p 137)

Abhihāreti caus of abhi-hi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,  
‘to gain, acquire’ —

“Attanā coday’ attānam, nibbānam abhihāriye”  
(Theia G v 637, p 65) See Jāt IV p 421

See note on abhiharati in Vinaya Texts, vol II.  
p 440.

## ABHIHITA

“Buddha-gāthābhihito ’mhi” (Samyutta II 1-10)

Abhihita (Sk abhi-hita) said, spoken The correct  
reading is Buddhagāthābhigito?

## AMAMA

“Kadā nu 'aham bhūmapatandhāro muni kāsāvattho  
amama niāsaya” See Jāt IV. p. 372

“Gāhī dāmaposī amama ca subhato” (Sutta N I 12,  
14)

“Amama niāso” (Udāna III 7, 9)

Amama (Sk amama) unselfish, cf Sk mamatā,  
selfishness

## AMAIĀ

“Yadā ca avijānantā nīyanti amaiā viyā” (Thera G  
v 276, p. 33)

In the explanation of amaiā vikkhepo (Dīgha I 1,  
2 23) Buddhaghosa has the following note —

“Amaiā nāma maccha-jāti, sā unmu . . .  
janādivasena udake sandhavamānā calatun na sakkoti”  
(Sumaṅgala p. 115)

Amaiā (not in Sanskrit), a kind of wriggling slippery  
fish, perhaps an eel

## ARITTHAKA

“Aritthakam nānam” (Sum p. 94)

Aritthaka (Sk arishtaka), ‘perfect’

What does aritthaka mean in “mahā-aritthako  
maṇi?”\* (Samyutta IV 1 2, p. 104)

In the following passage arittha seems to be ‘a kind  
of spirituous liquor’ “Amajjam arittham pivati”  
(Suttav II p. 110)

## AVAKANTATI

“Evam hi etam udapādi sāṇhena vinābhāvo  
pūthuso mam vīkantetva khandaso avakantatha”  
(Jāt IV. p. 155, Ibid p. 251)

Avakantati (Sk ava-kṛti), ‘to cut away’

## AVAKUJJA

“Puggalo avakuja-pañño” (Puggala III 7 p. 31)

Here avakuja = nikkujja, ‘inverted, turned down-

\* Does it mean ‘very precious’? maṇi may mean sun-glass, burning-  
glass (see Mil p. 54, l. 6)

ward,' in opposition to ukkuja, 'set up' (Puggala, III 7 3), and the phrase "puggalo avakujja pañño" means 'a man who is a healer but not a doer'

Avakujja = 'supine,' in the following passage: "Kalalepatthanitvāna avakujjo nipaj'aham" (Buddhav II 52 = Jāt I p 13) For the adv avakujjakam see Buddhav X 4 See patikujja, Jāt I p 456

"Tassa ñānavai' uppajji anantam vajjūpamāna  
tena vicini sankhāre ukkujjam avakujjakam"

## AVAKKHIPANA

"Adho avakkhipanena" (Jāt I p 163)  
Avakkhipana (ava-kshipana), 'putting down'

## AVAGANDA

"Na avaganda-kāraṇakam bhuñjitabbam Yo anādaṇṇyam paticca ekato vā ubbhato vā gandam katvā bhuñjati āpatti dukkatassa" (Suttav II p 196, see Pātimokkha Sekh IV p 46)

Avaganda-kāraṇakam = 'puffing out the cheeks,' 'stuffing the cheeks out,' gandam katvā = to puff out the cheeks, may be compared with the phrase phanam katvā, 'to spread out the hood,' with reference to a snake.

## AVAGGAHA

"Dubbutthikā ti avagga ho Vassa-vibandho ti vit-tam hoti" (Sum p 95)

Avagga ha (Sk ava-gīha), 'drought'

## AVACARA, AVACARANA

"Tāta tvam sūlo sangām āvacaro"

"Sangām āvacaro sūlo balavāti vissuto" (Jāt II 95).

Sangām āvacarā = 'familiar with war, at home in war' For avacarana see Jāt II p 95, l 7)

## AVAJĀTA

"Mukhadugga vibhūta-m-anāya || bhūnahu pāpaka  
dukkatakāri

puṇisanta kalī avajāta mā bahubhāni 'dha, neyiko  
si" (Sutta N III 10 8)



Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil 359) See Div p 2, l 13

## AVATITTHATI

"Saddhā dutiyā puṇisassa hoti  
No ce assaddhiyam avatitthati  
Yaso ca kitti ca tatv' assa hoti"

(Samyutta I 4 6).

"Kodho mayi nāvattitthati" (Ibid XI 2 10, Thera G v 21). See Jāt IV p 208

Avatitthati (Sk. ava-sthā), 'to abide, endure'

## AVADĀNIYE

"Kāmesu giddhā pasutā pamulhā  
avadāniye te visame nivittā  
dukkhūpanitā paṇḍevayanti"

(Sutta N IV 2 3)

Avadāniya (Sk. avadāniya), 'stingy, niggardly'

## AVADEHAKA

"Udaiāvadehakam bhutva sayant' uttānaseyyakā"  
(Thera G v 935, p 85)

Avadehaka seems to mean 'a surfeit' from ava-dih, 'to pollute, besmeal'

## AVADHĀRANA.

"Khalū ti avadhānatthe nīpāto" (Thei G Com. p 180, Sum p 27)

Avadhārana (Sk. avadhāna), 'emphasis, affirmation'

## AVANI.

"Suciṃ avanīpālo saññamam ajjhupeto" (Dāth. IV 5) Cf Sk. avanī, 'earth'

## AVAPĀYĪ, AVAPIVATI

"Addhaṇattā vāpāyī," drinking at midnight (Jāt. I p. 163) "Addhaṇatte vāpivati" (Ibid. Com)

## AVABUJJHATI, AVABOJJHANTĪ

"Yathābhutam an-avabojjhantī" = yathābhucam ajānanti (Thei G Com to v. 159, p 193)

Avabojjhantī of avabojjhanta (ava-budh),  
'perceiving, being aware of'

Avabujjhatī = is remembered, occurs in Jāt III p 387 See Sum p 52

"Yo pubbe katakalāyeno katattho nāvabujjhatī

Attā kassa palujjanti ye honti abhipatthitā"

(See Jāt I p 378, III p 256, Sum p 53, Thera G v 737, p 73) For avabodha see Sum p 20

#### AVAMANGALA, AVAMANGALLA

"Bhante mayham nāmam avamangalam" (Jāt I p 402, Ibid p 372)

"Imam avamangalyam anumodanam kathesi, avamangallesu anumodanam kaṇṭo" (Jāt I p 446)

Avamangala, 'inauspicious, unlucky', ava-man-galla = ava-mangalya 'unluck'

#### AVAJJHATI

"Kaṇṭham nāvavajjhissam" (Thera G v 167, 22) See Jāt IV p 428, ll 21, 27

Avavajjhatī here means 'to desist, give up' (from the root rādḥ) The Com has vajjhissam, but another various reading is ava-ujjhissam as if from the root iudḥ

#### AVALAKKHANA

"Yesam hatthato na labhati [lābham] tesam asim 'avalakkhano' ti garahatī" (Jāt I p 455)

Avalakkhana, 'below the mark,' 'not up to the mark' See Mil p 171, l 12

The Sk ava-laksha = 'white'

#### AVASATA

Avasatā nāma tittḥāyatanam sankantā vuccatī" (Suttav II p 216-7)

Avasata = sankanta, gone over to, represents Sk apa-sī, 'to go away,' and not ava-sī, cf osata (Mil p 24)

## AVASĪYA

“Avasāyī ti Avasāyo vuccati avasānam nithānam” (Thei G Com. p. 176)

Avasāya Nirvāna cf Sk avasaya end

## AVASISSATI

“Namasī saññān’ eva avasissimsu” (M P S p 68, 14).

“Na tam tati avasissati” (Jāt II pp 61, 62, Sum p 212)

For avasittthaka see Jāt II. p 311

Avasissati (Sk ava-çish), ‘to be left, remain over’

## AVASESAKA

“Samatittikam an-avasesakam telapattam yathā parihāreyya || evam sacittam amakkhe patthayaro disam” (Jāt. I p 100)

An-avasesakan ti an-avasiñcakan apaurussavanakam katvā (Com)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakam, ‘unspilt’?

## AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I p 496)

A-vy-ā-yatam (from root yam) ought to mean ‘not excessively,’ ‘briefly’? cf Sk vyāyata, perhaps we ought to read avyāvatam, unintentionally, excessively, from vy-a-vi

The Com explains avyāyatam vilapasi by avyatta-vilāpam vilapasi

## ASSATARI

“Assatai i attavadhāya gabbham gauhāti paribhāyā gabbham ganhāti” (Cullav. VII 2, 5, p 188)

That the *she-mule* died in reproducing itself seems to have been a very common notion Cf. Mil. p 166, Samyutta p. 154<sup>1</sup>

<sup>1</sup> Mules were imported into India from Cambodia See Jāt IV p 464

## ASSAVATI

“Āvedhañ ca na passāmi yato ruhiṃ assave” (Jāt II p 276)

Assavatī (āsi u not in Sanskrit) = pagghaṃati, ‘to flow, issue’

## ASSĀSAKA

“So bhikkhu uttānto an-assāsako kalam akāsi” (Sutta v I p 84, II p 111)

An assāsako, ‘not able to draw breath’, cf Sk āçvāsaka

## AHI-GUNTHIKA, AHI-GUNDIKA

This word is sometimes written ahi-gundika (Jāt I p 370, II 429) and ahi-kundika (Jāt IV p 308) Gunthika = ‘snarer’ from the root gunth, ‘to snare, trap’, but as the term ahig° = ‘snake-charmer, ahi-gundika, from the root gund, to sing, charm (cf Sk gundaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk ahi-tundika

## ĀKADDHANA, ĀKADDHETI

“Mayam attano balena mahāsamudda-udakam ākaddhema” (Jāt I p 498).

Ākaddheti, caus of ākaddhati (see Jāt III. p. 297) = ‘to draw out (water)’ For ākaddhana see Mil pp 154, 352

## ĀKARA

“Ākara ratanuppādāya” (Mil. p 356)

“Saddhammādhāriko theero Ānanda ratanākaro” (Thera G v 1049, p 93)

Ākara (Sk ākara), ‘a mine’

## ĀKINCAÑÑA

“Jhāyī jhānātā dhīrā santacittā samāhitā

ākinaññaṃ patthayānā diṃ vasaṃti te” (Mil p 342).

Ākinañña, Nivāna, ‘nothingness’

## ĀKINNA

Our word 'loose' has come to be used in sense of 'dissolute, bad,' so in Pāli we find ākinnā used in the sense of (1) at large, (2) loose, bad

"Aññataṃ pi kho hatthunāgo ākinnā viharatī hatthīhi hatthinihi" (Udāna IV 5, p 41, ll 7, 10, 20, p. 42, ll 6, 9, 15)

"Ākinnaluddo puriso dhāticeḷaṃ va makkhito" (Jāt III pp 309, 539) The Com explains ākinnā by gālha

## ĀKURATI

"Jivhā sukkhatī, hadayam byāvattatī kantho ākuratī" (Mil p 152)

Dr Tienckner takes ākuratī to be a denominative of ākula, 'distressed' It seems to have here the sense of 'swells,' and may be a denom of ankura, 'intumescence' We find forms like ākura for ankura in nīṇaṅkaṇṇatī and nīṇaṅkaṇṇatī So sākacchā — sankacchā Cf a-sankacchikā (Paṇḍarā II 1 96, pp 70, 71)

## ĀGĀLĀYA

"Sangho āgālāya ceteyya" (Paṇḍarā V 3). In the Com, p 230, we find that Buddhaghosa reads āgālāya, which he explains by dalhabhāvāya See Anguttara III 151-2 Āgālha = gālha (Sk gādha)

## ĀGHĀTANA

"Visaṇṇaṃ āghatanaṃ chetvā pāpeti nibbutim" (Thera G v 418, p 45)

"Āghātana is explained by Childers as 'shambles' (see Thera G v 711, p 71) It is 'place of execution' in Mil p 110, l 19, but in the above passage (? read āghātana) it signifies 'killing, destroying' Cf Uddham-āghātanikā ti āghātanam vuccatī maṇḍanam" (Sum p 119)

## ĀNAṆJA

"Tasāṃ kālā Bāṇasūñjā attano mangala-hatthim

ānañja-kāraṇam sikkhāpetum hatthācariyānam adāsi” (Jāt I p 415)

“Ānañja-kāraṇam kāriyamāno dukkham adhivāsetum asakkonto ālaṇam bhinditvā palāyitva” (Jāt IV. p 308)

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obeisance, or respect (Jāt IV p 49), (2) a kind of squatting down, so as not to be seen.

#### ĀNANYA

“Tassa me kim aññam ānanyam bhavissati” (Suttav I p 284, Sum p 3, l 18)

Ānanya (Sk ānanyā), ‘freedom from debt’

#### ĀMANTANĀ

“Āmantanā hatī sahāyamajje” (Sutta N I 3, 6)

Prof Fausboll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

#### ĀMASATI, ĀMASANA

“Kumbhim āmasati” (Suttav I p 48, p 57, see Jāt II p 360-1, Jāt III p 319, Sum p 107)

Āmasati (Sk ā-miśh), ‘to touch, handle’

“Āmasanena sannipāto jāyati” (Mil p 127)

Āmasana (Sk ā-miśhana), ‘handling, touching’

#### ĀYĀGA

“Āyāgo sabbalokassa āhūtīnam patiggaho” (Theia G v 566, p 59, see Sutta N III 4, 32) Cf Sk āyāga, ‘a gift’

#### ĀYUVĀ

“Tes’ aññataṃ yam āyuvā dvāre tittatī mālutevito” (Theia G v 234-5, p 30)

Āyuvā (not in Sanskrit), ‘old’

#### ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA

“Bhagavā . addasa Devadattam āyūhitaṃ ānekāni kapila-śatāni-ahāsaṃ nirayena niyama . gacchan-tam” (Mil p 108)

“Ayam moghapuṇṇo kappatthiyam eva kamman āyūhiṣṣati” (Ibid p. 109)

Āyūhako (Mil p 207) Āyūhana (Sum pp. 64, 101)

See “Notes and Queries” (Emendations IV) in Pāl Journal for 1885

#### ĀLAMBA, ĀLAMBANA

“An-ālamba-caṇa,” ‘not and more (in many) channels of thought,’ i.e., having mind fixed only on *one* object of thought (Mil p 343) An-ālamba without support in Sutta N I 9 20, Samyutta II 2 5

Ālambano—“So [putto] tumhākaṃ upatthāko bhaviṣṣati” (Mil p 126)

Ālambana (Sk ālambana), ‘support’ Cf ālambana-ajju = rajju ālambanī (Jāt III p 396)

#### ĀLĀNA

“Tam ālāne niccealam bandhivā tomara-hatthā manussā paṇivādetvā ānañja-kāṇham khaṇṭhi” (Jāt I p 415)

Ālāna (Sk ālāna), ‘stake or post to which an elephant is fastened’

#### ĀLITTA.

“Katukam madhurassādam piya-nibandhanam dukham khuram va madhun ālittam ullittam nāvabujjhati”

(Thera G v. 737, p 73)

Ālitta (pp of ā-lip), ‘besmeared’

#### ĀLIMPANA.

“Ālimpanam vjyāpetum,” ‘to put out a flame’ (Mil p 43)

Ālimpana (= ādīpana), ‘a flame, conflagration’

For ālimpeti (Sk ā-dīp) see Anguttara III. 100 13

#### ĀVAJATI

“Na gabbhaṇṇam puna āvajasam,” ‘I shall not return to the womb’ (Jāt III p 434, ibid. IV pp 49, 107)

Childers does not cite āvajati in the sense of ‘to go’ Cf Sk āvraj, ‘to return’

## ĀVAPANA

‘Sabbaññūtañānassa āvapaṇaṃ katvā dantayagalamādāsi’ (Jāt I p 321, Milinda, p 279)

Āvapaṇa seems to come from the root vyap + ā

See “Pāli Journal” for 1885, article Nikkūṇāti, p. 42

## ĀVILATI

“[Udakam] calati khubati lulati āvilati” (Milinda p 259-60)

Āvilati, ‘becomes turbid,’ a denominative from the adj āvila, ‘turbid’

## ĀVEDHA

Āvedhañ ca na passāmi yato iṇḍuam assave” (Jāt II p 276)

“Āvedhañ ca na passāmi ti viddhatthāne vanañ ca na passāmi” (Com)

Āvedha, ‘wound’ Cf āvedhana, impaling (Jāt IV p 29) —

“Kovilāna-sūle makkhikāvedhanam” = the impaling of a fly on a kovilāna-stake

## ĀVENI

Childers has āvenika on the authority of B Lot 618, but not āveni (See Div pp 2, 98, 182, 268, 302, 419 Cf “Āveni-sangha-kammāni akāsi” (Jāt I p 490)

“Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti<sup>1</sup> āveni-karonti āveni-pavāṇanam karonti, āveni-sangha-kammam karonti” (Cullav VII 5 2, see ibid p 325, Paṇvāla XV 10, p 202)

## ĀSATI

“Seti c’eva āsatī ca etthāti senāsanam, mañcapithā-dīnam Ten’ āha senāsane ti” (Sum p 208)

Āsatī (Sk ās), ‘to sit’

<sup>1</sup> The various readings are apakassanti and avapakassanti



## ĀSAMSA, ĀSAMSAṬI.

Childers registers āsimsā, but not āsamso, &c

The phrase "puggalo āsamso," 'a person without desires,' occurs in Anguttara III. 13 - - Puggala IV 19 - - Sutta III 3, 1, 5

From āsamsaṭi we find the participle āsamsāna, which is sometimes written āsasānā

"Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . "

(Theia G v 528, p 56)

The Com explains āsasānā by āsimsantā gahitukāmā Nuāsa = nuāsamsa We find the terms nuāsamsa, āsamsāna in a passage in Sutta N. V 10 4 (Nirāsaso so, na so āsasāno nuāsamsa so so na so āsamsāno), which Prof Fausboll translates thus 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire' Cf —

"Etādisam bhāhmana disvā yakkham  
puccheyya poso sukham āsasāno"

(Jat IV p 18)

The Com explains ā-sasāno by āsimsanto, and a Burmese MS reads āsī [m] samāno

"Thale ca ninne ca vapanti bñam  
anūpakhetta phalam āsasānā"

(Ibid p. 38)

## ĀLAKA

An ālakā is an 'aṇḍa-taṅg'itana' which was formerly made of wood or bone For a specimen of an Eskimo 'aṇḍa-taṅg'itana' see Boyd Dankin's "Early Man in Britan," p 238 Cf —

"Isattho ālakam pariharati vanka-jumha-kutūla-nāñcassa ujukānāya" (Mil p 418).

There is a reference to the process of aṇḍa-taṅg'itana in Theia G v 29, (cf Dh IV. 15. 33).—

“ Samunnayam attānam usukāro va tejanam  
cittam ujum karitvāna avijjam chinda Haṇṭātī ’

In Car Pit. II 1 3, ālaka = ālāna, ‘post or stake’  
to which an elephant was tied

## ĀLĀHANA

“ So tassā . . . saṇṇakiccā katvā ālāhanam nibbā-  
petvā ” (Jāt I. p. 287)

Ālāhana usually means ‘a cemetery,’ but in the pas-  
sage quoted above it signifies ‘the funereal fire’

## ĀHARATI

Āhata pp = āhacca, cited’ (Jāt III p 512)

Āhātṽ = ahaṇṭvā in the following passage —

“ Sankāra puñjā āhātṽ susāna rathiyāhi ca

Tato sanghātīkam katvā lūkham dhāeṇya cīvaṇam ”

(Therā G v 578, p 60)

The causative āharāpeti is used in the sense of ‘to  
call for, ask for, demand’ —

“ Tassa gatakāle tam kulam kahāpane valañjesi So  
āgantvā kahāpane ahaṇṭesi ” (Jāt I p 347, see Therī  
G Com p 196, l 13)

## ĀHARIMA

“ Āharimena rūpena na mam tvam bādhayissasi ”  
(Therī G v 299, p 152).

Āharima, ‘captivating,’ ‘charming.’

## EMENDATIONS

## I

“ Tena kho pana samayena Sakko devānam indo āyas-  
mato Mahākassapassa pindapātā dātukāmo hoti pesakā-  
vannam abhinimmitvā tantam vṇāti, Sujātā asuakāññā<sup>1</sup>  
vāsaram (?) pūreti ” (Udāna III. 7).

<sup>1</sup> Text has assurakannā

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayie MS), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaiam* (**B** *namśaram*) for *tasaiam*, 'the shuttle.' The Com explains "*vāsaiam pūceti*" by "*vāsaiam bhandeti*" *Tasaiā* or *tamsaiā* (Sk *tiāśaiā*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N III 4 10, p 82 *tasaiam* occurs with the Burmese reading *vāsaiam* (see also I 12 9, p 37) in the sense of 'shuttle'.

## II

"*Nelaṅgo setapacchādo ekāro vattatī iatho,  
anīgham passa āyantam chunnasotam abandhanan ti*"  
(Udāna VII 5, p 76)

The true reading is not that adopted in the text from the Commentary, but that of **A**, **D** "*nelaṅgo*" Buddhaghosa in his Com on Digha I 1 9 quotes, "*Nelaṅgo setapacchādo*" (See Sum p 75)

## III

"*Evam ācariyo sāra-phalake visarukkha-ānim ākotajamāno viya antevāsiko suvanna-rajata-manimayāya āniyā tam ānim pativāmayamāno viya punapuna iṭṭhaṃ suvannam bhāsati*" (Sum p 39)

For *pativāmayamāno* read? *pativādh°* or *patibādhayamāno*, and compare "*Tacchanto āniyā ānim niḥanti balavā yathā*" (Thera G v 744, p 73)

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- 87 W Woodville Rockhill, Esq , United States Legation, Peking.
- 88 Professor Rost, India Office Library, S W.
- 89 Professor Roth, The University, Tubingen
- 90 Professor Sayce, Oxford
- 91 Dr. Ram Das Sen, Zemindar, Behampûr, Bengal.



- 92 The University Library, St Petersburg (Trübner)
- 93 Mdlle Moquin-Tandon, Chateau de Pauliac, par Saverdun, Ariège
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- 96 Messrs. Trübner, Ludgate Hill, E C.
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- 98 The Library of University College, London, Gower Street, W C.
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- 101 Dr. Williams' Library, Grafton Street, W C
- 102 Sydney Williams, Esq, 14, Henrietta Street, W C
- 103 Dr H Wenzel, 8, Upper Woburn Place, W C
- 104 Professor Dr. Ernst Windisch, The University, Leipzig
- 105 Luang nai Tej (Secretary to the Siamese Legation), 49, Rue de la Siam, Paris
- 106 Khaon Patibhandhichit (Attache to the Siamese Legation), 49, Rue de la Siam, Paris
- 107-157 Ceylon Subscribers given in list 4.

#### 4. SUBSCRIBERS IN CEYLON. 1886

(*Let* List sent in by E R Gooneratne, Esq, Atapattu Mudaliyar, of Galle)

Subscribers of Five Guineas for six years down to  
31st December, 1887.

- 1 Ganāchārya Wimala Sāra Tissa Sthawira, of the Ambagahapitiya Wihāra, Galle.
- 2 Nandā Rāma Tissa Sthawira, of Suvisuddhā Rāma, Negombo.
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- 4 Sumanajoti Sthawira, of Jayawardanā Rāma, Galle
- 5 The Hon J. F. Dickson, C.M.G., Col. Secretary of the Straits

- 6 H. Paiker, Esq., Immigration Officer, V. Vilankolam.  
 7 W. H. De Silva, Esq., Negombo.

Subscribers of One Guinea for 1885

- 1 Wælgama Dhammapāla Sthavira, Wijayānanda Wihāra, Galle
- 2 Saddhāpāla Sthavira, Sudammāyāma, Kadurupe, Galle
- 3 Paññānanda Sthavira, Tibhūmīkāyāma, Gintota, Galle
- 4 Sīl Saddhānanda, of Sīl Gane Wihāra, Ratgama, Galle.
- 5 Kalupe Sīlānanda Sthavira, Dadalla Wihāra, Galle.
- 6 Edmund R. Gooneratne, Atapattu Mudaliyā, Galle.
- 7 Paññā sekhaia Sthavira, Kodagoda
- 8 C. A. Wīrasinha, Esq., Mātala
- 9 Piyaratana Tissa Sthavira, Chief of Sailabimbāyāma, Dodanduwa
- 10 Dhammāyāma Sthavira, of Jayawādāna Wihāra, Pitiwella.
- 11 Sāilānāyāma Sthavira, of Sailabimbāyāma, Dodanduwa
- 12 Sangha Nanda Sthavira, of Sudammāyāma Rama Dewature, Galle
- 13 Sumanasāyāma Sthavira, of Sailabimbāyāma, Dodanduwa
- 14 Kumāravada Nikoīs de Silva, of Būssa, near Galle
- 15 T. B. Panābokke, Ratgama, Dumbura, Kandy
- 16 Cūla Sumana Sthavira, Seluttarāyāma Ratgama
- 17 Dhamma Tilaka Sthavira, Sūwaddahāyāma, Mādampa
- 18 Indasabhavāyāma Nānasāmi Sthavira, Dhamma Gupta Pūwena, Paṇḍāgala
- 19 Louis Corneille Wijesinha, Mudaliyā, Mātala
- 20 Mānana hewa Ariyaratne, of Batāpola
- 21 Saddhatissa Sthavira, Sudassanāyāma, Busse, Galle
- 22 Sugata Sāsana Dhaja Winayādāyāma Dhammālanāyāma Sthavira, of Mahā Kappina Madalindāyāma
- 23 Sīwaka Sthavira, of Jayasēkharāyāma, Marādāna, Colombo
- 24 Udakada Dhammakkhanda Sthavira, of Bodhūjāyāma, Bōgalapāyāma
- 25 Sīl Sumanāyāma Sthavira, of Seluttarāyāma, Randome.

- 26 Silakkhanda Sthawīa, of Borahapitiye Wihāra, Galwehera
- 27 Saddhānanda Sthawīa, of Asokā Rāma Kalutara
- 28 Col Hemy Steel Olcott, Presdt Theosophical Society, Madras
- 29 Andrus de Silva Gunawardana, Vidhana Aracci, Ambalamgoda
- 30 Asabha Tissa Sthawīa, of Ambagahapitiye Wihāra, Welitota
- 31 Sugatapāla Sthawīa, of Waskaduwa
- 32 Dhamma ratana Sthawīa, of Ambagahapitiye Wihāra, Welitota
- 33 Sarana tissa Sthawīa, of Ambagahapitiye Wihāra, Welitota
- 34 Samiddhankaia Sthawīa, of Ambagahapitiye Wihāra, Welitota
- 35 Silānanda Sthawīa, of Kalyana Wihāra, Kaluwamodara
- 36 Sugata tissa Sthawīa, of Ambagahapitiye Wihāra, Welitota
- 37 Dhamma Sūi Sthawīa, of Sumittārama Kalutota.
- 38 Albaradura Siman, of Ratgama
- 39 Dompe Buddhakakkhita Sthawīa, High Priest of Kelani
- 40 Paññāmolī Sthawīa, of Ambagahapitiye Wihāra, Welitota
- 41 Sōrata Sthawīa, of Ambagahapitiye Wihāra, Welitara
- 42 Medhawi tissa Sthawīa, of Kshetrasanne Wihāra, Welitara.
- 43 Dipawisānada tissa Sthawīa, of Pokunewatte Wihāra, Kalutara
- 44 Silasumana tissa Sthawīa, of Sudaisanā Rāma, Duwegoda
- 45 Sūisumana tissa Sthawīa, of Gangārama, Moragalla
- 46 Gunaratana Sthawīa, of Viwekārāma, Moragalla
- 47 Jinaratana Sthawīa, of Randonbe
- 48 Wimaladharma Sthawīa, of Galkande Wihāra, Kosgoda
- 49 Aion de Abrew Wijesinha, of Kaduana, N.
- 50 Sūi Simana Sthawīa, Kalamulla, Kalutara.

# ACCOUNTS IN CEYLON, 1886.

*Edmund Gooneratne, Mudaliyar, in Account with the Pāh Text Society, for the Year Ending Dec 31, 1886.*

| DATE   | RECEIPTS  | AMOUNT            | DATE    | PAYMENTS   | AMOUNT             |
|--------|---|-------------------|---------|--|--------------------|
|        | Rs  | Cts               |         |  | Rs Cts             |
| 1886   |   |                   | 1886    |  | 1 50               |
| Jan 1  | Balance of Last Year brought forward                | 1043 45           | April 9 | Postage of Petavattu                                       |                    |
| Dec 31 | Subscription received from Six Subscribers for 1885 | 63 0              | June 1  | Visuddhimagga purchased and sent                           | 35 0               |
|        |   |                   | " 12    | Postage 2/50 and Tin Case 1/-                              | 3 50               |
|        |   |                   | " 14    | Value of Rs 600 remitted by Bill of Exchange £43 5s 8d     | 600 0              |
|        |   |                   |         | Postage on Letter  | 0 43               |
|        |   |                   | Nov 20  | Clearing Case of Publications of '85, sent per <i>Itta</i> | 2 25               |
|        |   |                   |         | Postage to Straits on one Copy                             | 3 90               |
|        |   |                   |         | Local Postage on Copies despatched                         | 4 92               |
|        |   |                   |         | Postage, Advertising Fees, &c                              | 5 0                |
|        |   |                   |         | Balance in my hand on Dec. 31, 1886                        | 449 95             |
|        |   | <u>Rs 1106 45</u> |         |  | <u>Rs. 1106 45</u> |

GALLE, December 31, 1886.

F. R. GOONERATNE.



## PĀLI TEXT SOCIETY.

*Work Already Done.*


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|                               | EDITED BY                                     |
|-------------------------------|---|
| 1 Anāgata Vamsa               | 1886 Prof Minayeff                            |
| 2 Anguttara, Parts I-III      | 1885 Dr Morris                                |
| 3 Abhidhammattha Samgaha      | 1834 Prof Rhys Davids                         |
| 4 Āyāraṅga Sutta              | 1882 Prof Jacobi.                             |
| 5 Udāna                       | 1885 Dr Steinthal                             |
| 6 Khudda and Mūla Sikkhā      | 1883 Dr E Muller                              |
| 7 Gandha Vamsa                | 1886 Prof Minayeff                            |
| 8 Cariyā Pitaka               | 1882 Dr Morris                                |
| 9. Tela Katāha Gāthā          | 1884 { Gooneratne Mudal-<br>lyai              |
| 10 Therā Gāthā                | 1883 Prof. Oldenberg.                         |
| 11 Therī Gāthā                | 1883 Prof Pischel                             |
| 12 Dāthā Vansa                | 1884 Prof Rhys Davids                         |
| 13 Dhamma Samgani             | 1885 Dr E Muller.                             |
| 14 Pañca Gatī Dīpana          | 1884 M Leon Feer                              |
| 15 Puggala Paññatti           | 1883 Dr Morris                                |
| 16 Buddha Vansa               | 1882 Dr. Morris                               |
| 17 Samyutta Nikāya, Part I.   | 1884 M. Leon Feer.                            |
| 18 Sutta Nipāta               | 1884 Prof Fausboll                            |
| 19. Cha Kesa Dhātu Vansa      | 1885 Prof Minayeff                            |
| 20 Sandesa Kathā              | 1885 Prof Minayeff                            |
| 21 Sumangala Vilāsini, Part I | 1886 { Prof Rhys Davids<br>& Prof. Carpenter. |
| 22 Vimāna Vatthu              | 1885 { Gooneratne Mudal-<br>lyai.             |

UNWIN BROTHERS,  
THE GRESHAM IRON,  
CHILWORTH AND LONDON.

**Journal of the Pali Text Society.**



# Pali Text Society.

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## Journal

OF THE

## PALI TEXT SOCIETY.

1887.

EDITED BY

T W REYS DAVIDS, PH D , LL D ,

OF THE MIDDLE TEMPLE, BARRISTER-AT LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE.

LONDON

LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E C

1887

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# PALI TEXT SOCIETY.

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---

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

---

*Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

*Cheques and Post Office Orders should be made payable to the "Pāli Text Society" (Address 22, Albemarle Street, London, W.)*

# Report

OF

## THE PALI TEXT SOCIETY

FOR 1887

---

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz

|               |           |
|---------------|-----------|
| Journal       | 186 pages |
| Vimāna Vatthu | 116 „     |
| and Sumangala | 368 „     |

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do, and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows

| NAME OF TEXT                  | YEAR | EDITOR                 |
|-------------------------------|------|------------------------|
| 1 Anāgata Vansa               | 1886 | Prof Minayeff          |
| 2 Anguttara, Parts I-III      | 1885 | Dr Morris              |
| 3 *Abhidhammattha Samasādhikā | 1884 | Prof Rhys Davids.      |
| 4 Āyāraṅga Sutta              | 1882 | Prof Jacobi            |
| 5 Udāna                       | 1885 | Dr Paul Steinthal      |
| 6 Khudda- and Mūla-Sikkhā     | 1883 | Dr Ed Muller           |
| 7 *Gandha Vansa               | 1886 | Prof Minayeff          |
| 8 *Chakesa Dhātu Vansa        | 1885 | Prof Minayeff          |
| 9 Caṇḍiā Pitaka               | 1882 | Dr Morris.             |
| 10 *Tela Katāha Gāthā         | 1884 | { Gooneratne Mudaliyar |
| 11 Therā Gāthā                | 1883 | Prof Oldenberg.        |
| 12 Therī Gāthā                | 1883 | Prof Pischel           |
| 13 *Dāthā Vansa               | 1884 | Prof Rhys Davids       |
| 14 Dhamma Samgani             | 1885 | Dr Ed Muller           |
| 15 *Pajja Madhu               | 1887 | { Gooneratne Mudaliyar |
| 16 *Pañca Gatī Dipana         | 1884 | M Leon Fee             |
| 17 Puggala Paññatti           | 1883 | Dr Morris              |
| 18 Buddha Vansa               | 1882 | Dr Morris              |
| 19 Majjhima Nikāya, Part I    | 1887 | Mr V Tienckne          |
| 20 Samyutta Nikāya, Part I    | 1884 | M Leon Fee             |
| 21 *Saddhammopāyana           | 1887 | Dr Morris              |

\* The twelve texts marked with an asterisk appeared in the Journal

| NAME OF TEXT                     | YEAR | EDITOR                                 |
|----------------------------------|------|--|
| 22 Sandesa Kathā                 | 1887 | Prof Minayeff                          |
| 23. Simā Vivāda Vimicchaya Kathā | 1887 | Prof Minayeff                          |
| 24 Sutta Nipāta, Part I          | 1884 | Prof Fausboll                          |
| 25. Sumangala Vilāsinī, Part I   | 1886 | { Prof Rhys Davids<br>& Prof Carpenter |
| 26 Vimāna Vatthu                 | 1886 | { Gooneeratne Mudar<br>liyar           |

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America

### 1 PITAKA TEXTS

TO BE EDITED BY

|                                      |  |
|--------------------------------------|--|
| 1 Dīgha Nikāya*                      | { Prof Rhys Davids and Prof.<br>Carpenter      |
| 2 Majjhima Nikāya, Vol II *          | { Mr Thienckner (of Copen-<br>hagen)           |
| 3 Samyutta Nikāya, }<br>Vol II ** }  | M Leon Fee (of Paris)                          |
| 4 Anguttara Nikāya, }<br>Vol II ** } | Dr Morris                                      |
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| 6 Dhammapada                         | { Prof Fausboll (of Copen-<br>hagen)           |
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| 9 Niddesa                            | { Prof. Bloomfield (of Balti-<br>more, U S A ) |
| 10. Apadāna*                         | Dr Grünwedel (of Berlin)                       |
| 11 Vibhanga                          | Dr Morris                                      |

### 2 EXTRA-CANONICAL BOOKS

|   |  |
|---|--|
| 12. Sumangala Vilāsinī, }<br>Vol II ' } | { Prof Rhys Davids and Prof<br>Carpenter |
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\* Those marked with one star are well in hand, and those marked with a double star are in the press

is able to produce more cheaply than a publisher, who looks simply for profit, could do, and it has, besides, " " of the support of those of its generous friends who appear in the list of donors

Another six years will see the work " " " or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years

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| 3 Abhidhammattha Samgaha   | 1884 | Prof Rhys Davids.            |
| 4 Āyāraṅga Sutta           | 1882 | Prof Jacobi                  |
| 5 Udāna                    | 1885 | Dr Paul Steinthal.           |
| 6 Khudda- and Mūla-Sikkhā  | 1883 | Dr Ed Muller                 |
| 7 *Gandha Vansa            | 1886 | Prof Minayeff                |
| 8 *Chakesa Dhātu Vansa     | 1885 | Prof Minayeff                |
| 9 Cariyā Pitaka            | 1882 | Dr Morris                    |
| 10 *Tela Katāha Gāthā      | 1884 | { Gooneratne Mudal-<br>liyar |
| 11 Therā Gāthā             | 1883 | Prof Oldenberg.              |
| 12 Therī Gāthā             | 1883 | Prof Pischel                 |
| 13 *Dāthā Vansa            | 1884 | Prof Rhys Davids             |
| 14 Dhamma Samgani          | 1885 | Dr Ed Muller                 |
| 15 *Pajja Madhu            | 1887 | { Gooneratne Mudal-<br>liyar |
| 16 *Pañca Gatī Dipana      | 1884 | M Léon Fee                   |
| 17 Puggala Paññatti        | 1883 | Dr Morris                    |
| 18 Buddha Vansa            | 1882 | Dr Morris                    |
| 19 Majjhima Nikāya, Part I | 1887 | M V Tienckne                 |
| 20 Samyutta Nikāya, Part I | 1884 | M Léon Fee                   |
| 21. * Saddhammapiṭakavāna  | 1887 | Dr Morris                    |

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| NAME OF TEXT                     | YEAR | EDITOR                               |
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| 22 Sandesa Kathā                 | 1887 | Prof Minayeff                        |
| 23. Simā Vivāda Vimicchaya Kathā | 1887 | Prof Minayeff                        |
| 24 Sutta Nipāta, Part I          | 1884 | Prof Fausboll                        |
| 25 Sumangala Vilāsini, Part I    | 1886 | Prof Rhys Davids<br>& Prof Carpenter |
| 26. Vimāna Vatthu                | 1886 | Gooneeratne Mudala<br>liya           |

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### 1 PITAKA TEXTS

|                                      | TO BE EDITED BY                                |
|--------------------------------------|--|
| 1 Digha Nikāya*                      | { Prof Rhys Davids and Prof.<br>Carpenter      |
| 2 Majjhima Nikāya, Vol II *          | { Mr Tienekne (of Copen-<br>hagen)             |
| 3. Samyutta Nikāya, }<br>Vol II ** } | M Leon Fee (of Paris)                          |
| 4 Anguttara Nikāya, }<br>Vol II ** } | Dr Morris                                      |
| 5 Khuddaka Pāṭha                     | Prof Rhys Davids                               |
| 6 Dhammapada                         | { Prof Fausboll (of Copen-<br>hagen)           |
| 7 Iti-vuttaka**                      | Prof Windisch (of Leipzig)                     |
| 8 Peta Vatthu**                      | { Prof Minayeff (of St Peters-<br>burg)        |
| 9 Niddesa                            | { Prof. Bloomfield (of Balti-<br>more, U S A ) |
| 10 Apadāna*                          | Dr Grünwedel (of Berlin)                       |
| 11. Vibhanga                         | Dr Morris                                      |

### 2 EXTRA-CANONICAL BOOKS

|                                      |  |
|--------------------------------------|--|
| 12 Sumangala Vilāsini, }<br>Vol II } | { Prof Rhys Davids and Prof<br>Carpenter |
|--------------------------------------|--|

Those marked with one star are well in hand, and those marked with a double star are in the press

TO BE EDITED BY

|    |  |  |
|----|--|--|
| 13 | Sutta Nipāta, Vol II , )<br>Dictionary & Notes ) | Prof Fausboll                                |
| 14 | Visuddi Magga                                    | (Prof Lanman (of Harvard<br>College, U S A ) |
| 15 | Netti Pakarana                                   | Prof E Kuhn (of Munchen)                     |
| 16 | Mahā Vansa'                                      | Dr Steinthal (of Berlin)                     |
| 17 | Hattavana-galla<br>Vihāna Vansa )                | Prof Rhys Davids                             |
| 18 | Sasana Vansa                                     | Prof Minayeff                                |
| 19 | Bodhi Vansa                                      | Mr Strong                                    |
| 20 | Lalāta Dhātu Vansa                               | Dr Morris                                    |
| 21 | Dhammapada Attha-<br>kathā' }                    | Dr Wenzel                                    |
| 22 | Kathā Vatthu Attha-<br>kathā }                   | Prof Minayeff                                |

The Government of India have lodged in the India Office Library a large number of MSS from the late King's Library at Mandalay. The MSS are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS

Attha Sālini  
 Netti Pakarana  
 „ „ Atthakathā  
 Sammoha Vinodanī  
 Paramattha Jotikā  
 Lalāta Dhātu Vansa (Sinhalese)  
 Sāsana Vansa

What we want now are

Lalāta Dhātu Vansa (Pāli)  
 Sāsana Vansa  
 Niddesa and Com.  
 Paramattha Dīpanī  
 Iti-vuttaka Atthakathā

besides the other MSS mentioned at p xii of my report for the year 1885.

- It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS, thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers*. It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before, and, as the next issue is already in the press, it will probably be out still earlier than this one.

T W RHYS DAVIDS

# The Pajjamadhu.

A Poem in praise of Buddha

EDITED BY

EDMUND R. GOONERATNE

(MADRAS)

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable T. . . . the pupil of the celebrated Ananda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103

Ānanda iañña iatanīdi mahā yatinda  
Niccappa buddha padumappiya sevī naagi  
Buddhāya ghana buddha . . .  
Theālmā iacita pajja madhum i bāntu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhāya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana iatana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Oider and Nuwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity, and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem, but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E R G

GALLE, October 5, 1885

[ The Pajjanadhu. ]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBUDDHASSA

- 1 Unnāpapunnasasimandalato galitvā  
Pādambujangulī dalattha sudhā lavānam  
Pantīva satthu nakhapantī pajāvisesam  
Pinetu suddha sukhitammana tundapītā
- 2 Khittāya māraupunā paṇṇatva satthu  
Pādassayā jita disāya sītattalāya  
Yā jeti kañcana saṇḍavaliyā sūrim sā  
De'tanginam
- 3 Sovanna vanna sukhumac chavī somma kumma  
Pitthīva pitthī kamatunnatī bhātī yesam  
Tassāva pāṇāsaṇḍavaliyā sūrim sā  
Pādā jnassa padadantu padam janassa
- 4 Accheṇa pāṇāsaṇḍavaliyā sūrim sā  
Ye maddino viya caranti saroja sīse  
Sañcumbitā viya ca tāni parāga iāgā  
Te nīajā munipadā padadantu lakkhim
- 5 Agāmi kāla jana mangala bhattu bhāvam  
Vyakattum atīa kusalen' iva nimmitāni  
Yātiāsum atthasatamangalalakkhanāni  
Sādhētu nam padayugam jayamangalāni
- 6 Nīcāya sūrim sā  
Nīccam susajja thapitān' iva mangalāya  
Ye te dadhanti kalamangalalakkhanāni  
Vattantu te jnapadā

- 7 Sabbe 'bhībhūya sapadesu nipātana'ssa  
 Saññānakam viya yadassitasabbhaloko  
 Pādātya' dhokatatilokasūvarā pi  
 Lokam punanta jayamaḷgalakūḷa'su
- 8 Lokattayekasaianattavibhāvanāya  
 Sajjo va tittḥaṭṭi yaḥim suvibhattaloko  
 Tamsabbhalokapātī bimbīṭadappanābham  
 Pādadvayam jana'sasajjanahetu hotu
- 9 Lokuttarāya sūyā 'dhigamāya sutthu  
 Rajanti yattha digunān' iva pātu bhūtā  
 Cakkāsanābhīsaṇaṇemisaḥassāni  
 Tyāghī disantu sakalissāyāṇaṇaṇaṇa
- 10 Yatiullasanti duvidhān' iva pātū bhūtā  
 Dhammassasabbabhuvanassa ca issaratte  
 Cakkāni cakkasādisāni sudassanassa  
 Tān' ajja jantu saianā caianāni hontu
- 11 Sattesu vacchatu sūi sīrivacchakena  
 Sovatthi sotthim anutittḥatu puggalesu  
 Nandim janānam anuvattatu nandivattī  
 Sisān' alamkurutu pādavatamsako pi
- 12 Bhaddāya pītham upagacchatu bhaddapītham  
 Vuddhim janānam anuvattatu vaddhamānam  
 Punnattam aṇṇam aṇṇu kubbatu punnakumbho  
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apānetam aghātape tam  
 Khaggo vichindatu sadā dūritānīvagge  
 Samklesadāham apānetu satālavanta  
 Samvijāni kumatimakkhikamoḥaṭṭho



- 21 Pujeṭum āgata vatā vajuṇāsanattha  
Mindena chaddita mahāvijayuttarākhyam  
Samkham pavittham iva mārabhayā padādho  
Pādatthasamkham iha vattatu santiyā vo
- 22 Sovannamacchayugalam siyabhatta bhoge  
Icchā bahūpakāśanam bhavatam janānam  
Kumbhīraṇa va padutthagacittā  
Pādambujākāśa vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu  
Samklesadāham apanentu dahā ca satta  
Selā ca satta vidadhantu janassa tānam  
Lo' p' r' bhavatam patākā
- 24 Pātanki santi gamane bhavatūpakāśā  
Dāhettanesu jahatam padacāmānam tam  
Sallokalocanamahussavaussitam va  
Vatteyya toranam anuttaramangalāya
- 25 Yasmim mīginda gata bhīti balāva daddha  
Dānā natā suavidānaana pītāva  
Nālāguī karivāso Guimekhalo ca  
Tam sihavikkamapadam hanatā ghadantim
- 26 Pāpāhino hanatu pādasuvannarājā  
Vyagghādhipo kaljane adatam asesam  
Vālāhaassapati sampatitum adatvā  
Pāyesu pāpayatu santipuraṇa pajāyo
- 27 Chaddanta danti lalitam galitam usamhā  
Luddetta dubbhimī dise acalam dadhāno  
Pādatthahatthipati sampati jantutāse  
Tāsetu hāsam aparandisatam satānam





- 35 Dalham paījitatayā muninā saena  
 Suññas saopagata pañjara bandhano'va  
 So pādapañjaraagato kaivikapakkhī  
 Sabbesamap piyā cañ jahatā bhavantam
- 36 Te cakkavāka makarā apī koñca jīvam  
 Jīvādī pakkhivisaī saiasīva bhuttam  
 Vessantaena caianambuṇi bhūjantī  
 Jantu tahiṃ viya pade suāmentu nīccam
- 37 Tam candakinnaraगतमिवा गतassa bodhi  
 Sattassa tassa bhāvam  
 Samsūcayanta pada kinnara kinnarī ve  
 Sāmaggimagga patī pattisu pāpayantu
- 38 Samājadhānīmusabho vahatagga bhāiam  
 Pitippayo pajanayeyya savacchadhenu  
 Sassevino abhūmentu chakāmasaggā  
 Dhāientu jhāyim iha solasa dhātudhāmā
- 39 Suvā jnassa kaivika saiam manuññam  
 Aññoñña bhūtiāhitā apī paccanikā  
 Hitvā gatim viya thitā padasattarūpā  
 Sabbam bhavassitā janānagatim hanantu
- 40 Sovanna kāhala yugo pamam'induāya  
 Sannāruppha mukulopamamussavāya  
 Nīccam susajja thapitam muni tittathan te  
 Jāghādvayam janavilocana mangalāya
- 41 Lakhyā vilāsa mukuradvaya sannikāsam  
 Tādanka mandana vīdambakamamsu sandam  
 Jānudvayam lalita sāgara bubbulābham  
 Hotam jagattaya nījatta vibhūsitun te

- 42 Chaddanti dīna varadanta yugopamānā  
 Tam hatthi sonda kama punna gunā tavorū  
 Līla payodhi sūi keli suvannaiambhā  
 Khandhā'va dentu paipunna gunē janānām
- 43 Jaṅghakkha kadvya samappita cittaṭṭhā  
 Cakkadvayī manamanojahayo mune te  
 Sōṇi iatho sūivaho manasā bhūvilham  
 Lokattayam sīvapuram lahu sūi sūi
- 44 Ramm'ōia pākata tatāka tatā savanta  
 Romāvali jala panālika kotikatthā  
 Nābhi gabbhā saasī sūi kelitā te  
 Sasseevinam vyaṣana ghammam'alam sametu
- 45 Kanticchatā lūlita iūpa payodhi nābhi  
 Āvatta vattita nimujjita sabbaloko  
 Sobhagga toya nīvham vivaso pivitvā  
 Lok'uttarādi sukha mucchitatam payātu
- 46 Gambhīra cittaṭṭhādam paipūṇaṭṭhā  
 Tamsandamāna kaṇunambu pavāha tulyā  
 Romāhivallihāsi nābhi subhā'lavālā  
 Detam lahum sīvaphalam bhajātam mune te
- 47 Cāṇūa sārīphalako kutilagga loma  
 Pantī vibhatti sahito sūi keli sajjo  
 Sīcāṇa sūi sukha jūtaka keli hetu  
 Hotam tiloka sukha jūtaka sondakānam
- 48 Gambhīra cittaṭṭhāda dāra sūihamāni  
 Mettādayā kaṇi vadhū kaṇi sanni kāsā  
 Sābhāṇa sīvaphalam tanu deva rukkhe  
 Sākhā sakhā tava bhujā bhajātam dadantu

- 49 Nihāia bindu sahitaḡḡada'lopa sobhi  
 Byāḡamba iatta padumadāva bhāḡi bhāḡā  
 Pāpāsi-alumetiḡva iatta iattā  
 Rattā kaiā tava bhavum bhuvī mangalāya
- 50 Rupassuī caḡita caḡkama viḡbbhamā te  
 Pitthī yathā kalala muddhami setu bhūtā  
 Evam bhavannaḡa samuttaiānāva setu  
 Hotam mahākanaka saḡkama sannikāsā
- 51 Saddhamma desaa manohāia bheḡnāda  
 Saḡcāiane siḡapuiam viḡitum janānam  
 Givā suḡannamāya cāiu mutiḡa bheḡ  
 Bhāvam bhāḡā bhavatu bhūta viḡbhūtīyā te
- 52 Lakḡi nivāsa vadan'ambuḡa matta minna  
 Mākaddhayam jana viḡlocana caḡcaḡike  
 Soḡabbha dhamma makāianda niḡsandamānam  
 Pinetu tena saḡasena sabhā jane te
- 53 Lakḡi saḡāiuhita vattaiathe iathāḡa  
 Dvāḡānu kāiu miḡa iāḡa kapola lilaḡ  
 Tādanka mandalayugam viya kannabhāḡam  
 Gandatthaladwyama' lamkuḡutam janatte
- 54 Lāvanna mannava pavāla latā dwyābham  
 Tandeha deva taiu pallava kante mantam  
 Vattāiavinda makāianda paḡāḡisobham  
 Rattāḡdharadwayam'adho kuḡutam janāḡham
- 55 Unnā sakuntigata matthaka natthu kūpa  
 Subbhū lakāia sahitoḡḡa pavāla nāvā  
 Gattuttaiānannaḡa gatā tava jantukānam  
 Hotam bhavannaḡa samuttaiānāya nāḡha

- 56 Isam vikāsa padumo'dara kesaiāli  
 Līlā vinaddha iuciiā tava danta panti  
 Vānī vadhū dharita mālata mālya tulyā  
 Tassam jānassa manaiāñjana mā' caireyya
- 57 Saddhamma nijjhara suiatta silātalābhā  
 Jivhā vaci nata vadhū kala ianga bhūtā  
 Saddhamma settha taiānī nihitappiyā te  
 Samsāra sāgara samuttarānāya hotu
- 58 Dantamsu kancukita iattadharo padhāne  
 Jivhā suiatta sayane mukha mandiratthe  
 Āmokkha mutti vadhuyā sayitāya tuyham  
 Kubbantū sangama malam jana sota kāmā
- 59 Unnā tathā' bhūva patta vaiābhū iāmā  
 Līlollasanta bhamuka dwaya nīla pattā  
 Ghānoīu cāu kadali vadanā lavālā  
 Tuyham pavattatu ciām jana mangalāya
- 60 Bālatthalī harī silātala pitthikattha  
 Bhūvallāidwaya mayūia yugassa tuyham  
 Pañcappabhā ruena piccha yugassirīkam  
 Nettadwayam manasi punchatu pāpadhūlim
- 61 Indīvar āntagata bhūngīka panti bhangī  
 Pañc ambujas saratate viya gacchapantī  
 Nettambujas sūi tūokaiānīva tuyham  
 Pamhāvalī sūiga'teha tūo karontu
- 62 Vattullasambuja vilocana hamsa tunda  
 Kañjamsu piñjara mulāla latā dwyābham  
 Dolādwyamwa savana dwyam atta lakkhyā  
 Hotam tav ajja janatā maticāiahetu

- 63 Vammika matthaka sayānaka bhūṇidatta  
 Bhoginda bhogavali vibbhamamā vahanti  
 Ghānapaṇṭṭhita' mune tava tunnam' unnā  
 Taggāhino viya janassa dadātu vuttam
- 64 Rupin dūāva viyaṇe khila loka rūpam  
 Ghāno'iu cāiu paṇṇho'paṇi baddha siddhā  
 Nilābha vāta viluthanta vāyad dhajā bhā  
 Tittthantu saṇṇa dūṇṭāṇi jayāya te bhū
- 65 Unnas sitopala nivesita bunda sandhi  
 Ghāno'iu pindakam' aghā tapa iundhitunte  
 Hotammukham'buja sūi sūasussitā bhām  
 Bhū nila pattika lalāta suvanṇa chattan
- 66 Ru'panka vedana vilocana bāna ditthi  
 Dhāṇā nīsāna manivatta sūi sūo te  
 Siddhā mato' sadha kataṇṇjana puṇṇa lakkhi  
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha gīvā  
 Dhiṇaṇṇa sūighato paṇi mussavāya  
 Niluppālāva thapitā savibhatti kante  
 Kesā bhavantu bhuvanattaya maṇḍalāya
- 68 Hemagghīye thapita nila silā kapāle  
 Pajjota jāla lalitam muni sūāyantī  
 Rūpassūi sūasā bhūsita hema mālā  
 Kāṇā karotu subhagam tava ketu mālā
- 69 Bhyāmap pabbhālī tava kaṇcana moṇa kāle  
 Sūodaye vitata candaka cakkalakkhi  
 Meghā vanaddha sikkhaṇṇa'nnata hema selā  
 Yan tūṇacāpa vika'tīva dadātu sobham

- 56 Isam vikāsa padumo'daia kesai āli  
 Līlā vinaddha iucuiā tava danta pantī  
 Vānī vadhū dharita mālata mālya tulyā  
 Tassam jānassa manarañjana mā' caieyya
- 57 Saddhamma nijjhāia suiatta silātalābhā  
 Jivhā vacī nata vadhū kala ianga bhūtā  
 Saddhamma settha taiānī nihitappiyā te  
 Samsāia sāgāia samuttaiānāya hotu
- 58 Dantamsu kancukita iattadhai o padhāne  
 Jivhā suiatta sayane mukha mandirathe  
 Āmokkha mutti vadhuyā sayitāya tuyham  
 Kubbanu sangama malam jana sotu kāmī
- 59 Unnā tathā' bhinava patta vaiābhī rāmā  
 Līlollasanta bhamuka dwaya nila pattā  
 Ghānoiu cāiu kadali vadanā lavālā  
 Tuyham pavattatu ciām jana mangalāya
- 60 Bālatthali haii silātala pitthikattha  
 Bhūvalaia, . . . mayūia yugassa tuyham  
 Pañcappabhā ruena piccha yugassirikam  
 Nettadwayam manasī punchatu pāpadhūlim
- 61 Indīvar āntagata bhingika pantī bhangī  
 Pañc ambujas saratate viya gacchapantī  
 Nettambujas sūi tirokaiānīva tuyham  
 Pamhāvalī suiga'teha tūo karontu
- 62 Vattullasambuja vilocana hamsa tunda  
 Kañjamsu puñjara mulāla latā dwyābham  
 Dolādwyamwa savana dwyam atta lakkhyā  
 Hotam tav ajja janatā maticāiahetu

- 63 Vammika matthaka sayānaka bhūnidatta  
 Bhoginda bhogavali vibbhamamā vahanti  
 Ghānopaitthita' mune tava tunnam' unnā  
 Taggāhino viya janassa dadātu vittam
- 64 Rupin dūāva vijave khila loka iūpam  
 Ghāno'iu cāu paṇḍho'paṇi baddha siddhā  
 Nilābha vāta viluthanta vayad dhajā bhā  
 Tittthantu sappa duntāṇi jayāya te bhū
- 65 Unnas sitopala nivesita bunda sandhi  
 Ghāno'iu pindakam' aghā tapa iundhitunte  
 Hotammukham'buja suī suāsussitā bham  
 Bhū nila pattika lalāta suvanṇa chattam
- 66 Ru'panka vedana vilocana bāna ditthi  
 Dhāṇā nisāna manivatta suī suṇo te  
 Siddhā mato' sadha katañjana puñja lakkhī  
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga toṇana majjha givā  
 Dhaṇappitas suṇghato paṇi mussavāya  
 Nīluppālāva thapitā savibhatti kante  
 Kesā bhavantu bhuvanattaya maṇḍal'ya
- 68 Hemagghīye thapita nīla silā kapāle  
 Pajjota jāla lalitam muni sārayantī  
 Rūpassuī suāsī bhūsitā hema mālā  
 Kārā karotu subhagam tava ketu mālā
- 69 Bhyāmap pabbhāli tava kañcana moṇa kālā  
 Sūodaye vitata candaka cakkalakkhī  
 Meghā vanaddha sikkharu'nnata hema selā  
 Yan tindacāpa vika'tīva dadātu sobham



- 70 Patthāya te panidhito suci dāna sīla  
Nekkhamma pañña viiyak khama sacca' dhitthā  
Mettā upekkhī'ti ime dasa pūato'va  
Pūentu pāiamī gunā janatānam'atte
- 71 Pattu'ttaiu't taradasā panidhāna bījā  
Cetoīdharāya karuṇā jala sekha vuddhā  
Sabbāññu ñāna phaladā satī vāta guttā  
Tam samphalan dīsatu pāiamitā latā te
- 72 Ābodhi punnamī padittha dīnādito te  
Sambhāia kāla sīta pakkha kamābhī vuddho  
Sampunna pāiamī gunā' mataiamsī tam'va  
Sabbangi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sīvap phala lābha dānā  
Dānap pabandham' apidāna phalap pabhandam  
Samwaddhayī twam abhi patthanato yathevam  
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhutī yāva  
Vikkhālita ghakalusam suci sīla toyam  
Mettā dayā madhura sīlatāyū' petam  
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhīyogā  
Patthāya tampabhavato paipunna gehā  
Twam sabba jāti gahato api nikkha mittho  
Evam janā bhava dukkhā khalu nikkhamantu
- 76 Ekaggato pala tale nīsitā ciandhi  
Dhāiā sucittu sutale satī danda baddhe  
Nibbijhi lakkhana dhanutthitī santī lakkham  
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nīdhim catuṃ' ha bāhu  
 Sattīhi suttamī eṇam janakova sindhum  
 Sampanna vikkama phaloṣi yathā caṣo' va  
 Evam janā viṇṇatapa phalame dhayantu
- 78 Sattā paṇḍha dahanesu eṇam sudhantam  
 Khantī suvaṇṇa kata rūpa samantim' attā  
 Sabbā paṇḍhamaṣaṇi' twam' asayham' evam  
 Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikam catuṃ samkhīya kappa kalam  
 Saccena sutthu paṇibhāvita vācemo te  
 Vācāya sacca phusitāya samentī jantu  
 Evam visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat tūna suppatitthā  
 Dhitthāna pāmī mahā vaju addi tuyham  
 Sattena kena pi yathāhi abhejja nejjo  
 Evam janāpi kusalesu adhitthā hantu
- 81 Twam sabba satta eṇabhāvita metta citā  
 Toyehi samsamita kodha mahā hutāso  
 Lokuttaram tadittaram hitam'āvahittho  
 Evam janesu janatā hitam' āvahantū
- 82 Mittopakāra patipakkha jan' āpakāre  
 Twam nibbikāra manaso eṇabhāvanāya  
 Pattosilābha pabbutat tusu nibbikāram  
 Evam janānūnaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānam  
 Yuttam guṇehi navabhiṇṇa padavī vimānam  
 Twam vādhuparām' idhuohimiyā tiloko  
 Arohatu bhaya sukham padavī vimānam

- 84 Twamve' rahamsi sam'abujjhi yathāca sammā  
 Sampanna vija caiano sugato'si hontu  
 Lokam vido puissadammasusāathī si  
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitam janatāya tuyham  
 Kalyānavannaratanannavajātibhinnam  
 Dukkhaḡ cora     '     '     '     '     '  
 Tassā sukham bhavatu jīvitum āpadāya
- 86 Vācā vicitta vara tantu gatangi kanthe  
 Swā mutta sagguna mahā iatanā valī te  
 Vevanni yattani bhavam sakalam pahāya  
 Hotañjanassa siri sangama mangalāya
- 87 Tam saggunatthava dahattha sutip panāli  
 Nissandamāna gunanīa nīpāna tinte  
 Khet' tetta saññini janā kata loma hamsa  
 Bij ankuī kusala sassa phalam labhantu
- 88 Āpāyikap pabhutī dukkha nidāgha kāla  
 Santāpitā nikhila loka mano kadambā  
 Tam vanna megha phusanā hasanan kurehi  
 Iddhā bhavantu matī vallai vellitā te
- 89 Hetuddasā phaladasā sam avatthi tam tam  
 Sabbattha satta hitam āvahanena siddham  
 Cintāpathatig anubhāva vibhāvanan te  
 Bhūtānam atthu caṇṭab bhutam attha siddhyā
- 90     '     '     '     '     '     '     '     '     '     '  
 Bhattattano pada paticchaka pankajā ca  
 Yātakkhane tava pade dhata mutthahitvā  
 Pankeuhām siva madhum saratam dadantu

- 91 Saccena maccha patī vassita vassadhāiā  
 Satte dayāya tava vassita vassadhāiā  
 Gimhe janassa samayimsu yathā tathātā  
 Dham ambuwutthiṃ samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā paiādhama  
 Chetvā kaṇṇe thapita dantavaiāva luddama  
 Loke hitāya thapitā tava danta dhātu  
 Setthā janama siva piṇama lahu pāpayantu
- 93 Tam temiyā khaṇṇa yatima'ssama mālakaṃṇi  
 Okinna muttha kanakā vuṇṇa vippa kinnā  
 Kāṇuṇṇa vāṇiṇa cuto daka bindu bandhū  
 Dhātu samentu tava jantusu dukkhadāhe
- 94 Ratthassa attha caṇṇāya asammukhassa  
 Rāmena dinnā tina samkhata pādukaṇṇa  
 Bhuttā tayā cūṇṇa asammukha nāgataṇṇa  
 Lokassa atthamanu tittathu patta dhātu
- 95 Vutto janāṇama upadissa vaṇṇa raṇṇā  
 Sattima saṇṇa saṇṇa viya ṇāya dhamma  
 Ādeyya heyyama upadissa tayā pavutto  
 Dhamma pavat tatu cūṇṇa janatā hitāya
- 96 Māiāṇi maddana hitā dhigama kaṇṇatā  
 Bhatta tayā vara mahā jaya bodhi iāṇa  
 Saggā pavavagga hita hetu janassa hantvā  
 Sabbantaṇṇa iha tittathu sutthu saṇṇa
- 97 Sāmoda vanna bhajaniṇi guṇa maṇḍariyaṇi  
 Caṇṇā latā vikaṇṇatā tava sapphalangama  
 Okinna citta madhupe ṇaṇṇa piṇayanti  
 Sambhāvitā bhuvā pavattatu matthakehi

- 98 Sambuddha selawalayantara jānaṇa awhā  
 Nottattato tīpathaṇṇi yati saṅgāraṇṇi  
 Dhammā pagā sūti vasa taṇṇe punanti  
 Sambhāra sassama iha vattatu pacayanti
- 99 Paññāna kūpa sīta paggaḥa vāyu gāhī  
 Saddhā lakāṇa sahitā sātī pota vāhā  
 Sampāpayātu bhava sāgaṇa pāṇa tīra  
 Sap pattanama vaṇṇaṇe pati patti nāvā
- 100 Bojjhaṇ'ga satta iṭṭhāṇa kārā dhamma khandha  
 Gambhīra mīra caya sāsana sāgaṇa sam  
 So sīlyananta tanu wetiṭṭha ñāṇa mantha  
 Selena manthitavataṇṇa dīpita matama ve
- 101 Vuttena tena vidhiṇā vidhiṇā tato tama  
 Laddhā nubhūtaṇṇa amataṇṇa khūla dosa nāsaṇṇa  
 Accanta ioga jaiṭṭhā māraṇā bhū bhūtaṇṇa  
 Bhūtaṇṇa karoti amaraṇa aṇṇaṇa aṇṇaṇa
- 102 Saddhamma iṭṭhā iṭṭhāṇa dhammaṇṇa  
 Phullo iṭṭhā iṭṭhāṇa samvāsa kesā āli  
 Saṅghā iṭṭhāṇa nīkaṇṇa samadhamma samādhi  
 Sakkinṇiko dīpita sāsana wāpi jato
- 103 Ānanda iṭṭhāṇa iṭṭhāṇa maha yatinda  
 Nīcāṇa pabuddha padumaṇṇa piya sevaṇṇa angī  
 Pīṭhāṇa iṭṭhāṇa ghana buddha gūṇaṇṇa piyaṇa  
 Therāṇiṇā iṭṭhāṇa Pīṭhāṇa iṭṭhāṇa piṇṇaṇṇa
- 104 Itthama rūpa gūṇaṇṇa iṭṭhāṇa wasā tama tama hitā sin  
 sato  
 Vatthāṇuṇṇaṇṇa vattita iha yathā sattaṇṇa mettāca me  
 Evaṇṇa tābhū bhavanta iṭṭhāṇa tāṇa vattanta tā bodh  
 me

## Simā-vivāda-vimicchayā-kathā

EDITED BY  
J P MINAIEFF

THE present edition is made from a single Sinhalese MS on paper, received by me from Subhūti Upanāsa some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammālankāra Theera in the preface of his valuable *Simā-Naya-Dappana*. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo tassa bhagavato arahato sammāsambuddhasa  
nānāgunehi 'lamkatam  
nānavimaticchedakam buddham vandāmi so aham dutiya-  
takāravipulā  
sakkhāyapaṭisaṅgassa kankhāhānassa kammike  
uddakkhāyapaṭisaṅgassa karissāmi vimicchayāṃ pathyā-  
vattagāthā  
ayam ettha yojanā

Dīpānam uttamabhāvena atidīpabhūte Jambudīpe Mahā-  
māyāya gabbhe patisaṃdhibhāvena samjātaṃ buddha-  
bhāvam patvā anāvaranañānādīnānāgunehi 'lamkatam  
nānāsamanabāhmanānam kankhāvimaticchedakam sabba-  
dhammajānaṃ amattānam sammāsambuddham Nēyya-  
dhammalamkāramahādhammajājadhuājaguruṃ idito lad-  
dhalañcīto dutiyam Nēyyadhammābhivamsanīpavāṇa-

laddhalañcīto tatīyam idāni mahāāyassa kāle Ñeyya-  
dhammābhīmuniṣaṇṇānākaṭṭisīridhajaḍḍhammasenāpatinā-  
hāḍḍhammaāyāḍḍhuāyaguṇū 'ti laddhalañcīto so āham  
tīhi dvāhehi vandāmi

ayam pathamagāthāya yojanā.

Sihalaḍḍipe vasantānam 'ti laddhalañcīto tatīyam kuk-  
kuecākaṇam bhikkhūnam uposatha-upasampadādīkam-  
mike sīmādhikāre vimatī-āsankāthānabhūtāya udaku-  
kkhepasīmāya ca gūṇa-sīmāya ca asammīssam katvā su-  
vinicchayam aham karissāmi

ayam duttiyā yojanā

Sammasambuddhassa paṇḍitānato nena catucattālīsādhikam tīsatadvisahassam sampatte  
amhākam Jambudīpagananāya ekapaññāsādhikam sata  
uttarāṇaṃ sahaṇṇam sampatte Sūripavāraṇṇāyānantayasa-  
tīlāṇaṃ 'ti laddhalañcīto tatīyam nāmaḥ mahāāyā 1ajjam kāṇesi tasmim kāle Ñānā-  
bhi

laddhalañcīto therō sāsanam sodhesi 'ti laddhalañcīto tatīyam  
tasmim kāle tumhākam Sihalaḍḍipato 1ajjikukkuecākā  
sikkhākāṃ bhikkhū amhākam Jambudīpam Amarapu-  
ramahāāyādhānim āgantvā sāsanasodhakassa theiassa  
santike viṇayādīpitaṃ 'ti laddhalañcīto tatīyam tumhākam Sihalaḍḍipe  
natthagandhe gahetvā Sihalaḍḍipam paccāgatā tato pa'ṇāsa  
amhākam ācariyā mahātheiā Sihalaḍḍipe sāsanassa pavatti-  
kāraṇam pucchitvā ca sotam odahitvā ca nisīdim (su) tato  
paccāsa 'ti laddhalañcīto tatīyam atikkamitvā tassa 1añño natthā  
Sūripavāraṇṇālokā 'ti laddhalañcīto tatīyam

'ti nāmaḥ dhammaāyā 1ajjam kāṇesi tasmim kāle ca  
āham sāsanasodhako samghaāyā ahoṣim tasmim kāle ca  
tumhākam Sihalaḍḍipato Paññātissapamukhā dve bhik-  
khū āgatā tassa Paññātissatheiassa āgatakāle Sihalaḍḍipe  
sāsanassa uppattikāraṇaṃ sutvā paṇodim idāni pi Sihala-  
ḍḍipavāsī Dhammakkhandaḥbhikkhu Vanaratanabhikkhū  
'ti dve bhikkhū sammāsambuddhassa 1aṇṇaṃ 'ti laddhalañcīto

samvaccharaiganane cattāni satāni ca ekavassāni ca adhikam  
katvā dvisahassam sampatte amhikam rohāigananāya  
dvīsata-ekūnavīsādhikam sāhassavassam sampatte phag-  
gunamāsassa junhapakkhe dasamadivase mama santikam  
āgatā te bhikkhū Sīhalādipe sāsanassa patitthitabhāvañ  
ca lajjipesalabhikkhūnam atthibhāvañ ca mama ārocesum  
tam vacanam sutvā atnekataīam aham pamodim te  
Dhammakkhandhavanāīatanabhikkhū idāni Sīhalādipe  
udakukkhepagāmasimīya rīvādo uppajjiti mama āroce tvā  
sīmādhikāe vinicchayam katvā dethā ti ārocenti tam pi  
vacanam sutvā pubbakālato atnekataīam pamodim pati-  
labhimha tumhākam rīvādakaīanatanthānam vinaya-attha-  
kathātīkāhi uddharitvā dassāmi tam vacanam sādhu kam  
katvā dhāīeyyātha ca vāceyyātha ca sallakkheyyātha ca  
manasikareyyātha cā 'ti

idāni atthakathānāyena saddappabandhe thāpīte attho  
dubbhijāno hoti yojanānāyena saddappabandhe thāpīte  
suvijāniyo hoti tasmā yojanānāyena iacayissāmi

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā cā 'tī  
duvidhā tāsu sīmāsu baddhasīma gāmasīmāya saddhim  
sabhāgā itarāhi visabhāgā udakukkhepasīmā nadiyā ca  
jātassarena ca samuddena ca saddhim sabhāgā itarāhi vi-  
sabhāgā sattabbhantārasīmā aiaññena saddhim sabhāgā  
itarāhi visabhāgā tasmā baddhasīmā ca gāmasīmā ca imā  
sīmā aññamaññam sabhāgā udakukkhepasīmā ca nadī ca  
udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca  
samuddo ca aññamaññam sabhāgā sattabbhantārasīmā  
ca araññañ ca aññamaññam sabhāgā

tāsu sabhāgasīmāsu iṇ'īlā l'it'ayastutā n' ī tī'm sam-  
bandhe satī doso n'atthī yathā kīṃ dighassa pabbatassa  
ekadesam pañcchinditvā baddhasīmam bandhente pi doso  
n'atthīti tena vuttam Vimalavimodanūtikāyam

ekasambaddhena gatan 'tī iukkhalatādim tatra jātam  
 eva samdhāya vuttam tādīsam hi ito gatan 'tī vattabbatam  
 aṇaḥatī yam pana ito gatan 'tī vā tato āgatan 'tī vā vattum  
 asakkuneyya ubhosu

nadī-ādīsu ca tñiyam patitaijjudandādīm tattha kim kā-  
tabban 'tī ettha pana baddhasīmāya patittutabhaṅgo bad-



dhasīmā. abaddhagāmasīmāya patitthitabhāgo gāmasīmā  
vataiukkhasa pārōhe gāmasīmāya gāmasīmāto utthitavata-  
iukkhasa pārōhe ca baddhasīmāya patitthite pi esa nayo 'ti  
pana evam datthabbo baddhasīmā  
aññāya baddhasīmā ya ca gāmasīmam thapetvā itarāya  
sīmāya ca visabhāgā udakukkhepādiñā aññāya udakuk-  
khepasīmāya ca thapetvā itarāya  
sīmāya ca visabhāgā imāsu udakukkhalatādīhi  
sambandhe satī doso atthi

tena vuttam Upo-atthakā dandika-a-ka-kathāya  
sīmāmālake vataiukkho hoti tassa sākāhā vā tato nigga-  
pārōho vā mahāsīmāya pathavītalām vā tattha jātāni ki-  
dīni vā āhacca titthanti mahāsīmam sodhetvā vā kammam  
kātabbam te vā sākāhā pārōhe chinditvā bahitthakā kā-  
tabbā anāhacca thitasākāhādisu ārūlhabhikkhū hatthapā-  
sam netabbā

evam mahāsīmāya jātarukkhasa sākāhā vā pārōho vā  
vuttanayen' eva sīmāmālake patitthā 'ti vuttanayen' eva  
sīmam sodhetvā kammam kātabbam te vā sākāhā pārōhā  
chinditabbā bahitthakā kātabbā sace mālake kamme  
kayirāmāne koci bhikkhu mālakassa anto pavisitvā vehā-  
sam thitasākāhāya nisīdati pādā vā 'ssa bhūmigaṭā honti.  
nam vā bhūmim phusati kammam kātum  
na vattati pāde pana nivāsa ca ukkhipāpetvā  
kātum vattati

idam ca lakkhanam purimanayen' eva veditabham ayam  
pana viśeso tattha ukkhipāpetvā kātum na vattati hattha-  
pāsam eva ānetabbo 'ti

evam baddhasīmāya ca mahāsīmāya ca aññamaññam  
iukkhalatādīhi sambandhe satī doso atthi  
iukkhalatādichedanam akatvā sīmāvisodhanam vā akatvā  
ca kammam karontānam bhikkhūnam kammam luppatīti  
datthabbam

imam atthakathāvacanam gahetvā aññāsu gāmasīmā-  
udakukkhepādivisabhāgasīmāsu pi es' eva nayo datthabbo  
kasmā visabhāgabhāvena sadisattā. tena vuttam Vmāti-  
vinodanītikāvam

yāsu aññamaññai ukkhādisambandhesu pi doso n'atthi  
yāsu pana atthi tāsu visabhāgasīmāsu ukkhādisamban-  
dhesu satī ekattha thito ita atthānam kammam kopeti

evam atthakathāya sāmāññato sodhanassa vuttattā ti  
amhākam khantī vīmamsivā gahetabbam ettha tikāyam  
yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho  
datthabbo itaissa yāsū 'ti padassa khandhasīmāmahā-  
sīmāgāmasīmādisabhāgasīmāsu 'ti attho  
datthabbo māsmin pana kāle kismici padese keci bhikkhū  
nadijātassasesu kammikabhikkhūnam vasanatthāya  
attam kaonti tam attam gāmanatthāya gāmakkhettena  
sambandham katthamayavelumayasetum kaonti so setu  
tassa attassa samantā udakukkhepārahathānassa abbhanta-  
raiam pavasitvā attam anāhacca tittathā tādise atte nīsi-  
ditvā te bhikkhū kammam kaonti keci pana bhikkhū  
gāmakkhettena sambandhassa ulumpassa vā nāvāya vā  
samīpe udakukkhepārahathānassa appahonake thāne aūt-  
tena nāvam thapetvā nāvāyam thatvā kammam kaonti  
tesam bhikkhūnam kammam kuppati kasmā kattha-  
mayavelumayasetūnañ ca ulumpanāvānañ ca ukkhasākhā-  
latāajjupāiohehi sadisattā keci pana so katthamaya-  
velumayasetu kunnadītīasadisā 'ti vadanti tam na gahē-  
tabbam sace pana nadiyam katassa uposathāgārasa-  
nkhātassa attassa samantato udakukkhepārahassa thānassa  
abbhantaiaam pavesetvā itthakāmayamattikāmayasetum  
kaonti sace vassamhi catūsu māsesu nadisotena ajjhot-  
tharati so yeva setu kunnadītīasadiso tassa setuno  
samīpe catuṅgūlapamānatthānevā vidatthū atanapamāna-  
tthāne vā kammam kātum vattati sace pana keci kattha-  
mayavelumayasetu kunnadītīasadisā 'ti vadanti evam  
sante atha setupādā anto setu pana ubhinnaṃ pi tūānam  
upai ākāse thito vattatīti idam vacanam atthakathāyam  
na vattabam siyā atthakathāyam pana vuttam eva  
iminā atthakathāvācanena setuajjuvalli ukkhapāiohānam  
sadisattam dīpetīti datthabbam udakukkhepena pana pa-  
vicchinnaatthānassa bahinadiyam setu-ādisambandhānam  
appanānam tasmā doso n'atthi udakukkhepapavichin-  
nassa thānassa abbhantaiaam setu ukkhādīnam pavisanam

eva pamānam doso atthi kasmā setu-ādīnam pārōhādīhi  
 sadisattā ca gāmasīmāya vā 'ti tena  
 vuttam āyamaṃ pan' ettha vīseso  
 nadiyam karontānam bahūukkabhādisam-  
 bandho gāme karontānam nadiyam samban-  
 dharukkhaṃsa bahūlūtabhikkhū ca appa-  
 mānam tato oīam pamānam baddhasīmāya sambandha-  
 rukkhassa baddhasīmāya thūtabhikkhū pamānam 'ti vedi-  
 tabbam ten'eva vuttam mahāsīmam sodhetvā 'va kam-  
 mam kātabban 'ti setu vā setupādā vā bahūtīre patitthitā  
 kammam kātum na vattatīti vacanam pi pārōhādīsu pi  
 sakalasīmāsoḍhanam eva kātabban 'ti sādhetīti vīmamsi-  
 tabban 'ti sabbāsu pana sīmāsu sīmantaīena paīcechin-  
 natthānassa abbhantaīatthānam eva sīmā nāma bhik-  
 khūnam nīsīdanatthānam eva na sīmā tasmā sabbāsu  
 sīmāsu paīcechinditabbatthānesu rukkhalaīādīnam sam-  
 bandhabhāvo 'va doso 'ti datthabbo bahinadītīre jātaruk-  
 khaṃsa antonadiyam patitthitasākhāya vā pārōhe vā  
 nāvam bandhītvā kammam kātum na vattatīti uposatha-  
 kkhandhaka-atthakathāyam āgatavacanena pi sākhaīa vā  
 pārōhe vā nāvam abandhītvā udakukkhepapāīcechinassa ba-  
 hūthāne kammam kātum vattatīti adhippāyo 'pi datthabbo

sākhaīa pārōhassa vā samīpe udakukkhepassa appa-  
 honakatthāne udakukkhepassa abbhantaīe nāvam ban-  
 dhītvā kammam kātum vattatīti adhippāyo na datthabbo.  
 anto nadiyam yeva setu vā setupādā vā setumhī thīte  
 hī kammam kātum vattatīti sace pana setu vā  
 setupādā vā bahūtīre patitthitā kammam kātum na  
 vattatīti etissā uposathakkhandhaka-atthakathāya pi  
 sace pana setu vā setupādā vā bahūtīre thītā setumhī  
 atthīte hī setuto udakukkhepatthānamuccanatthāne kam-  
 mam kātum vattatīti adhippāyo datthabbo setumhī  
 atthīte hī setusamīpe udakukkhepassa appahonakatthāne  
 kammam kātum vattatīti adhippāyo na datthabbo 'ti  
 tena vuttam sīlathadīpanītikāyaīa pana  
 mahāsīmāgatehī bhikkhūhī tam sākham vā pārōham vā  
 anāmasitvā thātabban 'ti adhippāyo 'ti vuttam tam na  
 gīhetūbban 'ti iminā tikāvacanena gāmasīmāya udaka-  
 kukkhepaīmādisu 'pi sabhāgasīmāsu pi iminā 'va nayena

attho datthabbo ti dīpeti tasmā imasmīna kāle sikkhākāmehi kukkuccekehi lajjipesalabbhikkhūhi udakkakhepena pañcchinnassa abbhantaṃ paṇṣina-eturukkhalatādiṃ apanetvā 'va kammaṃ kātābbaṃ ti

ayam udakkukkepagaṃasimādhikāre vivādinicchaya-kathā ayam paṇ' ettha tumhehi Sihalādīpaṇṣiṃ anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakkhandhavanarātana bhikkhūnaṃ amhākaṃ Ratanapunnānāṃ kaṃ mahāiājadhānaṃ sampattakāle tumhākaṃ Sihalādīpaṇṣiṃ theiānaṃ samdesakathaṃ ca Dhammakkhandhavanarātana bhikkhūnaṃ samanākāraṃ ca sutvā amhākaṃ Sīripavaraṃ ti vissuto mahāiājā atipamoditvā sampattakāle patthāva icchitehi samanakkappiyapaccayehi nīcaṃ paccupaṭthāti sabrahmacāriṇo pi paccupaṭthenti amhākaṃ mahāiājā ratanattaye atimāmaṃ saddho hūi-ottippasampanno mahāpaṇṇārathāvāsīnaṃ oasam 'va anuggahati dīpeni ca cāgena ca atitto 'va hoti pathamavaye thitāḷāto va nīcaṃ iakkhati sappurisa sevati sappurisaṇaṃ yuttam gambhīrakatham kālena kālaṃ sunāti aparabhāge Sīripavariādityalokādhīpatīvijayamahādhamanāiājādhīājā 'ti pākatassa pituno ānāya dīvajjāna paṭiggahetvā iajjabhāvaṃ sampattakāle pi Sīripaṇṇi iājādayo viya nīcasilo va hoti lajjipesalehi sikkhākāmehi bhikkhūhi ca dhammakatham samsanditvā kālaṃ khipeti iājadhānme patitthāti iājābhisekapatto nāgaṃke catūhi saṃgahavatthūhi anuggaham karoti yathicchakam dīpeni deti nīcakālaṃ cāgaṃ karoti amhākaṃ iājā Ratanapunnānāmakam navapurāṃ māpesi

ayam tassa navapurāssa atthuppati

sammāsambuddho kiṃ imassa navapurāssa māpitaṭṭhānaṃ ca iājānaṃ ca vyākāsi bhagavā hi pathama-bodhiyaṃ thitakāle dvīnaṃ vāṇijakānaṃ Cullapunnarīkavāṇi Sunāparantaratham gantum niman-tanaṃ sampaticchitvā kūtāgālaṃkatehi pañcapāsāda-

satehi āgantvā rammadānaditīe (sic Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni thapetvā anukkamena desacārikam caritvā Eiāvatin nāma nadim taritvā Mandalapabbatam anuppatto imasmim pabbate Ānanda aham pubbe atitajātīyam vanacariako ca godharājā ca vattarājā ca kuirungarājā ca ajarājā ca ahosin 'ti avoca etasmim pabbate adhiratthā Candamukhināmikā ekā yakkhinī atthi sā yakkhinī bhagavantam atipasiditvā attano mamsa-dāyikā Suppiyā viya dukkaram sakamamsam bhagavato adāsī tasmim kāle bhagavatā Ānandattheram āmantetvā ayam Ānanda yakkhinī mama paṇinibbānato catusatthikam dvisahassavassam atikkamtvā Mandalapabbatassa samipe Ratanapunnānamakam mahārājā, adbhūtam māpessati tasmim nagaie dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi edisam porānasattham anugantvā imam Ratanapunnānamakam mahārājā, adbhūtam māpesi

amhākam mahārājā tumhehi Sihala-dīpavāsīhi pesite Dhammakkhandhavanānātanabhikkhū imassa navapurassa puratthimasmim disābhāge Mandalapabbatassa dakkhinasmim disābhāge mama saṃgaharājā, ca mahā-ārame thapetvā tibhūmikam vihāram kāretvā adāsī

tumhehi pana pesitānam Dhammakkhandhavanānātanabhikkhūnam mama santikam sampattakālato patthāya amhākam Jambudīpam āgatakāṇānam aham pucchāmi

tasmim kāle te bhikkhū āgatakāṇānam mama ārocenti

amhākam Sihala-dīpe Amarapuragane bhikkhū gāmasīmā-udakukkhepasīmānam sambandhe satī samkaradoso atthīti vā n'atthīti vā vivādam karonti tesam bhikkhūnam vivādam koci na sakkā vinicchitum tasmā amhe pana fāye ca jīvite ca anapekkhitvā sīmāvivādattthāne vinicchayam labhissāmā 'ti manasikatvā āgatamhā 'ti aham pana te bhikkhū mā socittha vinayatthakathātikanurūpam sīmāvinicchayam labhāpessāmīti vatvā Ratanapunnapurassa puratthimasmim disābhāge idāññā kārite mama ārame rāsīdīpetvā sīmāvinicchayam katvā tam uggaṇhāpetvā kaṇṇhāthāne sayam vinodāpetvā tam sīmāvinicchayam tumhehi pesitānam bhikkhūnam adāsīmi

atha kho te bhikkhū dalhikammatthāya puna upasam-  
 padakammarācam icchāma amhe anukampam upādāya  
 upasampadakammarācam dethā 'ti vatvā mam upasam-  
 kamitvā yācumsu ahañ ca kho sādhu tumhākam demitī  
 vatvā iañño tam parattim ārocāpesim Sihaladīpavāsī  
 bhikkhū amhākam santike puna sikkham gaḥetukāma  
 tadā samanānuūpehi pattacīvarādīpaccāyehi anuggaham  
 karotū 'ti iājā abhiṇṇamodō sādhu 'ti sampaticchi atha  
 kho aham 'ti pannaśasame uposatha-  
 divase puna sikkham dātukāmo Nādyāvattanagāra-  
 bhojakena Sāthū 'ti iājā-  
 laddhanāmakena mahāmattena iājato santikā laddhe  
 visum gāmasamkhāte sīmabbhantaie iaññā kārite tibhū-  
 mīke mama vihāie sattapannāsabhikkhū samnīpātīpesim.  
 atha iājā tam mahāmattam pesesi dīpantaīabhikkhūnam  
 upasampadakammatthāya samnīpatitānam sattapannāsa-  
 bhikkhūnam panītāni bhojanāni dehīti so mahāmatto  
 sādhu 'ti sampaticchitvā yena samnīpatitā bhikkhū ten'  
 upasamkamī upasamkamitvā panītāni bhojanāni datvā  
 sahatthā bhojetvā sampavāietvā sabbam samvidahana-  
 kīccam akāsi tadā iājapesitā tadaññe Manīpabbata-  
 Sāthū 'ti Satthūmahāījadassanīyāūpakittisūro 'ti  
 iājā laddhanāmako mahāmatto ca Kukhanagārabhojako  
 Sāthū 'ti iājā laddhanā-  
 mako mahāmatto ca Dīpantaīyāūpakittisūro Mahāīja-  
 jeyyasūro 'ti iājā laddhanāmako antepura-amacco ca  
 Māghavānīyāūpakittisūro 'ti iājā laddhanā-  
 mako antepura-amacco ca Mahāījakitti-  
 iājāpākato 'ti iājā laddhanāmako iājāmātūyā amacco ca  
 Rājāmahāījāsikhāījā 'ti iājā laddhanāmako aggamahā-  
 devīyā amacco ca Mahāījadassanīyāūpasamkhayo 'ti  
 iājā laddhanāmako iājata amacco ca Mukhanagāra-  
 bhojako iājā laddhanāmako iājā jeyyasūro 'ti iājā laddha-  
 nāmako iañño tam tam kāṇanamārocana-amacco ca Rāja-  
 pākataījakittīyā 'ti iājā laddhanāmako amacco ca Mahā-  
 jotiko 'ti iājā laddhanāmako mahāsetthī ca Mahāsnīsettha-  
 mendako 'ti iājā laddhanāmako mahāsetthī cā 'ti iājato  
 laddhatthānantarīkā sakasakapaṇṇasāpāyīyā amaccā ca.



hapakkhe terasatīthiyam tetilakāṇe siddhiyoge sanivāṇe  
 t . . . . . suññadanda-ekādasapalapāṇicavipala-  
 samaye kakkate lagne kumbhacandīe thite dutiyahoie  
 mīnatīanganavange . . . . .

|    |                      |
|----|----------------------|
|    | iā<br>gu gu ca<br>bu |
| ka |                      |
| ku |                      |

samaye mesamhi suācāṇiye mithune ravisute ghate kuje  
 kumbhe candiasute thite mīne vivisukraīāhūsu thitesu  
 upasampadākammavācam nitthitan 'ti.

tasmim pana . . . . . amhākam iāṇā sad-  
 dhāsīlādiguṇehi sampanno hutvā nānāūpavicītie mahāīaja-  
 tamayathālake suvaṇṇamayathālakena dakkhinodakam  
 suñcāpetvā desacārittena suvaṇṇavacitta-atthabheriyo ca  
 aññañ ca turiyam pahāīāpetvā tesam dīpantaīabhikkhūnam  
 . . . . . anekavidham paṇikkhānam dāpesi, sey-  
 yathīdam

tīvidham . . . . . appīsaravāṇa samghātīm

tathā uttarāsangam

antaīavāsakam

duvidham kambalam

tathā koseyyakāyabandhanam

kojavam

uttaratthāīanam

nu' l a q ~ n u

kambalamayabimbohanamandalam

dīghabimbohanam

caturassapaccatthāīanam





Jambudīpe mahātheṇānam puna  
sikkhādānam labhivā attānam mahākusalodakena sūcitā  
hutvā abhiṇṇapāraṇaṃ 'ti

ayam anumoditabbakathā

ayam paṇ' ettha mettāpubbaṅgamadhammakathā c' eva  
tumhehi ca yāva jīvaṃ anussarītabbakathā ca

tumhe pana pubbakānam sappiṇṇsānam dhammavinaya-  
gaṇikānam gaṭamaggasamkhāte cāutte anugatā ti mayam  
maññāma

pubbe kīṇa Punabbasukutimbiyaputto Tīssattheṇo mahā-  
samuddassa paratīnam gantvā buddhavacanam uggaṇhāti.  
kankhāthāne pi puṇ' 'ti tathā pi sammohavinodanī-attha-  
kathāyam aṇahattappattiyā Punabbasukutimbiyaputtassa  
Tīssattheṇassa patisaṃbhīdā vīsadā ahesum so kīṇa Tāmba-  
pannīdipe buddhavacanam uggaṇhivā paratīnam gantvā  
Yonakadhammarakkhitattheṇassa santike buddhavacanam  
uggaṇhivā āgacchanto nāvābhūhanatitthe ekasmin pade  
uppannakankho vajan' 'ti tamagāṇi nivattitvā ācariyassa  
santikam gacchanto antaṇāmagge ekassa kutumbikassa  
panham kathesiṭi āgatā 'ti sappaṇṇsānam kula-  
vamse pavariyāṇi thitehi tumhehi Sihaladīpavasihi mama  
ārocite sīmāvinicchaye Sihaladīpam sampatte passitvā  
anumoditabbā eva

idāṇ' eva mayam Sihaladīpavāsī bhikkhū buddhassa  
anumatīyā aviparītā yathābhūtaṃ sikkhissāmā 'ti

ambhākam vacanam saccam tumhākam vacanam saccan  
'ti vivādo na kātabbo vivādo hi mahā ādinayo kalahe  
vivāde abhirato ādhanāgāhi duppatinissaggi bhikkhu  
bhagavatā subhāsītassa atthassa vijānane sammohena  
āvuto nivuto paticehādito pesalehi bhikkhūhi yathā  
dhammam akkhātā pi na vijānāti sammāsambud-  
dhena desitā dhammavinayam pi na vijānāti bhā-  
vitattānam bhāvitamaggakīccapaṇitthite khīṇāsāve ca  
ariyapuggale ca kalyāṇaputhujane ca vihesam kaṇṇto  
avijjāsamkhātena vattamūlena purakkhato pesito payoṇto  
hutvā ditthe 'va dhamme citta viḥātasamkhātā sam-  
kilesā ca na vijānāti āyatim nuayasampāpakam nua-  
yagāmi-akusalasamkhātā maggā na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ  
vinipātam samāpanno hoti ekamānugabblhato sam-  
kamitvā . . . punappunam . . . hoti  
ekalokantaikannayato samkamitvā ekam lokantaikanna-  
yam punappunam samāpanno hoti ito paralokam gantvā  
nānappakāyam sakaladukkham nigacchatī phusati vuttam  
h' etam bhagavatā

kalahābhūto bhikkhu mohadhammena āvato  
akkhātam pi na jānāti dhammam buddhena desitam  
vihesam bhāvitattānam avijjāya punakkhato  
samkilesam na jānāti maggam  
vinipātam samāpanno gabbhā gabbham tamā tamam  
sa ve tādīsako bhikkhu pecca dukkham nigacchatitī<sup>1</sup>

iti Sī 44, 174. Dhammacariyasutte āgataṃ idam ādinavam  
pi passitvā vivādam akatvā aññamaññiṃ piyacakkhūhi  
passitvā . . . katham kathāpetvā pātimok-  
khasamvayasīlam tumhehi rakkhitaḥham eva

apāram pi vivāde bhandane kalahe ānisaṃsagavesanto  
jajapajāyayam passati . . . etthañ ca passati  
ayam pañ' ettha pāli

appañi h' etam nālam samāya  
duve vivādassa phalaṇi biṃmi  
etam pi disvā na vivādayetha  
khemābhipassam avivādayabhiṃmi.

appañi h' etam nālam samāyā'ti appakam etam omakam  
etam thokam etam lāmakam etam jatukkam etam parit-  
takam etan'ti appaṇi h' etam nālam samāyā'ti nālam  
rāgassa samāya. dosassa samāya mohassa samāya. lo-  
dhassa samāya upanāhassa makkhassa palāsassa issā-  
māyāya sātheyyassa thambhassa sārambh-  
assa mānassa atimānassa madassa pamādassa sabbakile-  
sānam sabbaduccaritānam sabbadārathānam sabbapaṇilāhā-  
nam sabbasamtāpānam sabbakusalābhisaṃkhaīānam

<sup>1</sup> See Suttanipāta (Fausboll) p. 49.

samāya vūpasamāya nibbānāya patinissaggāya patippassa-  
ddhiyā 'tī

appañ h' etam nālam samāya duve vivādassa phalāni  
biṇṇamīti ditthikalahassa ditthibhandanassa ditthivigga-  
hassa ditthivivādassa ditthimedhagassa dve phalāni  
honti jayapaṭiṇṇāyo hoti lābhālābho hoti yasāyaso hoti  
nindāpasamso hoti sukhadukkham hoti somanassado-  
manassam hoti itthāmittham hoti. 'anāpāyikā' 'āyikā'  
hoti ānāpāyikā hoti anuodhavuodho hoti atha  
vā tam kammam nuayasamvattanikam tuacchānavom-  
samvattanikam pettivisayasamvattanikam 'tī biṇṇam  
ācikkhāmi desemi paññāpemi patthapemi vivarāmi  
vibhajāmi uttānamkarāmi pakāsemīti

duvidhe vivādassa phalāni biṇṇam etam pi disvā na  
vivādayethā 'tī etam pi disvā 'tī etam ādinavāṃ disvā  
passitvā tulayitvā tīṇayitvā vibhāvayitvā vibhūtaṃ katvā  
ditthikalahesu ditthibhandanesu ditthiviggahesu ditthi-  
vivādesu ditthimedhagesū tī etam pi disvā na vivā-  
dayethā 'tī na kalaham kareyya na bhandanam  
kareyya na viggaham kareyya na vivādam kareyya  
na medhagam kareyya. kalaham bhandanam viggaham  
vivādam medhagam pajahetvā vinodeyya byantikakareyya  
anābhāvam kareyya kalahā bhandanā viggahā vivādā  
medhagā ātato assa vuto nikkhanto missato vippa-  
mutto vīsaññutto vipariyādīkatena cetasā vīhāreyyā 'tī

etam pi disvā na vivādayetha khemābhipassam avivāda-  
bhūmin 'tī avivādabhūmin vuccati amatam nibbānam  
yo so sabbasamkhārasamatho sabbūpadhipatinissaggo  
tanhakkhāyo nuodho nibbānam etam avivādabhūmin.  
khemato tānato lenato saianato abhayato accutato  
amanato nibbānato passanto dakkhanto olokeno nījha-  
yanto upaparikkhanto 'tī khemābhipassam avivādabhū-  
min 'tī idam pi Mahāniddese Mahāvūuhasuttaniddese  
vuttavacanam

anussavitvā aññamaññam muducitteti vivādam akatvā  
buddhassa anumatiyā anulomam ārabhitvā catupāṇisud-  
dhisīle thatvā aggaphalassa karanam eva ārabhita-  
bhan 'tī

aparam pi masmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākaeṇā hotū 'ti manasī katvā idam kammam kappatī idam kammam na kappatitī vivadanti aparākāle bahum pakkham labhivā mahāganam bandhivā amhākam vādo 'va pasamsiyo tumhākam garahito 'ti kerātikabhāvena abhūtavacanam kathayamānā vivadanti tasmim kāle devamanussānam ahitāya dukkhāya samvattanti tena vuttam Maṇḍitāyā Sāmagāmasuttatthakathayaṇī c' eva Anguttaranikāye chakkanipa tthakathāyaṇī ca ahitāya dukkhāya devamanussānam 'ti ekasmin vihāre saṅghamajjhe uppanno vivādo katham devamanussānam ahitāya dukkhāya samvattatitī kosambakkhandhake viya dvīsu bhikkhūsu vivādam āpannesu tasmim vihāre tesam antevāsikā vivadanti tesam ovādam ganhanto bhikkhunīsaṅgho vivadatī tato upatthākā vivadanti atha manussānam āakkhadevatā dve kotthāsā honti tattha dhammavādinam āakkhadevatā dhammavādiniyo honti adhammavādinam āakkhadevatā adhammavādinīyo tasmim tāsam āakkhadevatānam mittā bhummadevatā bhijjanti eva Sāmagāmasuttatthakathayaṇī ca yāva brahmalokā thapetvā ariyasāvake sabbadevamanussā dve kotthāsā honti dhammavādīhi pana adhammavādino bahutaiā honti. tato yam bahūhi gahitaṇ 'ti tam ganhanti dhammam vissajjetvā bahutaiā adhammam puietvā viharantā apāye nibbattanti evam etasmim vihāre saṅghamajjhe uppanno vivādo bahunnam ahitāya dukkhāya hotīti

evam uparipannāsake Sāmagāmasuttatthakathādīsu āgatatavacanam pi punappunam pi manasikarivā pubbakānam sappurīsānam lajjipesalamahāthēiānam vanise thatvā aviparitam eva attham gahetvā Sāmagāmasuttatthakathayaṇī ca chedanatthāya buddhamatīyā anulomena tumhehi sikkhitabbam evā 'ti

tasmā pariyattisaddhammassa paṭipatisaddhammassa pativedhasaddhammassa ciṇatthitattthāya avinassanatthāya anantaradhānatthāya pariyattidhammo sakkaccam tumhehi sunitabbo sakkaccam pariyāpuṇitabbo pariyāpuṇitā sakkaccam dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccam upapariṇāmitabbo upapariṇākitvā pariyatti-

dhammassa attham yathā bhūtam aññāya lokuttaradhammassa anulomam aniccādiḍḍipatisamyuttakatham kathetvā ca aniccādilakkhanam bhāvetvā sabbasamkhatesu khaya-vayam āiopetvā ca sabbakālam tumhehi nisīditabbam eva vuttam h' etam bhagavatā

pañc' ime bhikkhave dhammā saddhammassa thitiyā asammosāya anantaradhānāya samvattanti katame pañca idha bhikkhave bhikkhū sakkaccam dhammam sunanti sakkaccam dhammam pariāpūnanti sakkaccam dhammam dhārenti sakkaccam dhatānam dhammānam attham upapāikkhanti sakkaccam attham aññāya dhammam aññāya dhammānudhammam patipajjanti ime kho bhikkhave pañca dhammā saddhammassa thitiyā asammosāya anantaradhānāya samvattantīti

idam pi Anguttaranikāye pañcakampiṭe vuttavacanam sakkaccam katvā sāsanaṁ mūlabhūtam pariāpūnanti pucchitvā samsanditvā bhūtam eva atthajātam tumhehi gahetabbam

sammāsambuddhaparinibbānato Mahākassapatttherādīhi theraparipaṭṭhāni ca sissānusisṣehi ca buddhasāsanam sakkaccam anuakkhitvā yāva 'jjatanā sammāsambuddhasāsanam patitthāpitam tañ ca sāsanaṁ amhākaṁ ratthe ca tumhākaṁ Sihalaḍḍipe ca idāni patitthātīti amhehi sutapubbam aññesu dipesu ca ratthesu ca bhikkhū atthīti na sutapubbam tasmā amhehi pi tumhehi pi sakkaccam buddhasāsanam akkhitabbam eva tam pi kāṇanam punapūnam saritvā sīmañ ca vatthuñ ca ñattuñ ca anusāvanañ ca paṇisañ ca sutthum visodhetvā jātikulaputta-ācāriakulaputtā sakkaccam katvā anuggahetabbā tumhākaṁ pana vasanabhūtam Tambapannidīpaṁ pubbakāle sammāsambuddhānañ c' eva arahantānañ c' eva atthakathātūkākaṇa-samatthānam pariāpūnanti sāradaḥ bhikkhūnañ c' eva nivāsathānabhūtam tasmā thānam pi paticca tumhehi pi amhehi pi piyāyitabbam eva mamāyitabbam eva ca imināpi kāṇanena lajjisabhāve thatvā atī-ussukkam katvā saddhāsampannā - - - - - anusāsitabbā va

pariāpūnanti dhammā pariāpūnitabbā eva dhāretabbā ca vācetaḥ cā 'ti amhehi pesito vācanāmaggo tumhākaṁ

hattham saṃvāsaṃ tumbhākam sandesam mama santi.  
kam patī ārocehīti

ayam āyasmā bhaddiyaṃ āvāsaṃ

itī āvāsaṃ āvāsaṃ āvāsaṃ āvāsaṃ āvāsaṃ āvāsaṃ  
āvāsaṃ āvāsaṃ āvāsaṃ āvāsaṃ āvāsaṃ āvāsaṃ

kathā

ettāvātā ca .

ganane gate  
puruttame Ratanapunne Mandalācalanissite  
sampunne rājadhammeḥ setibhūdo mahābudho  
vatthuttaye 'bhikkhasanno rājā rajjam akāsi yo  
so mam pūjī yadā jātiy' ekūnasatthivassikam  
bhikkhubhāvena tālīsavassam Ñeyyādīnāmakam  
mayā Sihlabhikkhūnam kato sīmāvinicchayo  
vivādassa samatthāya buddho va so sametu tan 'ti

sīmāvinicchaya-kathā

nitthitā

# Saddhammopāyana

EDITED BY THE

REV RICHARD MORRIS, M A , LL D

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## SADDHAMMOPĀYANA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

- 1 Sabbāsavavinimmuttam sabbalokagaṇum vīram hitam amatamaggadam
- 2 Sabbādaṇena vanditvā sammāsambuddham ādīto  
atha dhammañ ca saṅghañ ca saddhayā muddhanā  
aham
- 3 Sādhūvaṇṇaṃ namāmi kiñci nacayissāmi pesitum  
nāmato Buddhasomassa

### I AKKHAṆA-DĪPAṆA-GĀTHĀ

- 4 Atthakkhanavinimmuttam khaṇaṃ paramadullabh-  
am  
upaladdhena kattabbam puññaṃ paññavatā sadā
- 5 Tayo apāyā āruppāsāññaṃ paccantimam pi ca  
pañcūḍḍavanam vekallam micchādītthi ca dārunā
- 6 Apātubhāvo Buddhassa saddhammāmatadāyino  
atthakkhanā asamayā itī ete pakāsītā
- 7 Kārento kammakāraṇaṃ nuaye atidāraṇam  
bhayānakam bhusam ghoṇam katham puññaṃ kariss-  
satī
- 8 Saddhammasaṇṇārahite sadā ubbhegaṇitvā  
tūacchānabhavaṃ santo katham puññaṃ karissatī
- 9 Gantvāna pettivisayaṃ santāpapaṇissosito  
khupppāsāpaṇissanto katham puññaṃ karissatī
- 10 Āruppāsāññaḷoke pi saddhammasavanāhīno katham puññaṃ karissatī
- 11 Accantādharmabāhule paccantavīsaye jāto katham puññaṃ karissatī
- 12 Jalo mūgādiko vāpi vipākāvaṇe thito  
gahanopāyarahito katham puññaṃ karissatī

- 13 Pakkhanto pāpikam dīthim sabbathā anivattiyam  
samsāia-khānubhūto hi katham puññam karissatī
- 14 Buddhādicce anudite siddhim agāva bhikkhe  
mohandhakāie vattanto katham puññam karissatī
- 15 Yam bhāvanāmayam puññam saccābhisamayā vāham  
tass' anokāsabhāvena ete akkhanasammata
- 16 Atthakkhanavinimutto khano paramadullabho  
tam laddhā ko pamajjeyya sabbasampattisādhakam
- 17 Avekallamanussattam Buddhādiccābhimanāditam  
sudullabhataiam tamhi khane nibbānasiddhiyā
- 18 Hetudukkaiato c'eva sāiato ca mahagghato  
mahāsāiam va iatanam manussattam sudullabham
- 19 Manussattassa hetu hi puññam tam atidukkaiam  
loke hi puññakāmānam maudatā tassa sādhikā
- 20 Puññassa dukkaiattañ ca apuññasukaiattanam  
ghaiam katvāna dānena dahanena ca vediyam
- 21 Pāpe anādaiaenāpi satatam vattate mano  
puññe accādaiaenāpi nadiyā sādhitabbakam
- 22 Yathā dissanti sampunnā apuññaphalabhūmiyo  
tathā punnā na dissanti puññānam phalabhūmiyo
- 23 Pipilikānam puñño hi bilā ekā viniggato  
kim nu so nātinicceyya manusse Jambudīpake
- 24 Puññassa dukkaiattā va manussattam sudullabham  
bijābhāve phalābhāvo alam tam patibhāvitum
- 25 Yam yam hi sammata loke tattha tam sāisaññitam  
tato sāiam manussattam sādhusammatabhāvato
- 26 Ulāaphaladam kammam nibbānāvaham eva ca  
idha ijjhatī sabban ti ñeyyā ettha mahagghatā
- 27 Evamādihi hetūhi manussattam sudullabham  
tassālābhe tu saggādisampattī c'eva dullabhā
- 28 Attatthapatipattiyā  
labhaniyam manussattam yadi evam sudullabham
- 29 Atho accantasetthāya paratthapatipattiyā  
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkham katvāpi loke attasukhatthike  
parattham patipajjanto ko hi nāma bhavissatī
- 31 Asanthutassa lokassa saianan ti ayācīto  
akataññussa dutthassa ko sīyā bhāravāhako

- 32 Nāgāṇāṃ sītalam paṇam thapetvā sītalam paṇam  
ko ciraṃ paṇam sītābhāvaṃ aniddhimā
33. Tath'eva bhavāvate bhavāvate  
kaṇunāsītābhāvaṃ pālayissatī ko ciraṃ
- 34 Paṇubhaviyaṃ dukkhaṃ sabbhaṃ attanā opitum  
yesaṃ niccaṃ avicchinno vimokkhaṇto manoratho
- 35 Rajjādānecitatayā Buddharajjaṃ asankamaṃ  
adadantā ciraṃ thātum lajjitā 'vābhiniṃbutā
- 36 Ye lokaṃ viññātā dukkhaṃ  
dukkharattamā hi viññātā ko tesam paṇipattiyā
- 37 Avicīva niṃssādam lokam ātva dukkhadditam  
kevalam paṇasattattham ko samattho 'vagāhitum
- 38 Yesaṃ nettādiḍānesu passannaṃ uḍḍassa ca  
samānabhāvaṃ nopenti catuṃ pi mahannavaṃ
- 39 Tesam puññekadesaṃ pi saddhātāhi sudullabho  
kātam tassādam katvā ko hi nāma bhavissatī
- 40 Evaṃ sudullabhattā va Buddhadiceodayo cāpi mato accantadullabho
- 41 Buddhadice anudite maggā nibbānasādhakam  
Brahmaṇḍacandādiccāpi na sakkonti vibhavitum
- 42 Yathāttānasabhāvāya garubhāvena ledduyā  
uddham khepena ākāse thānam atiparittakam
- 43 Dosehi siddhāntassa tath'eva atīva bahukam thānam mandam sugatīyaṃ matam
- 44 Ekapuggalasuttēna Kānakacchopamaṇa ca  
ubhinnam dullabhattamā hi vedittabbam vijānatā
- 45 Ubhayesaṃ samāyogo khaṇo accantadullabho  
attadattthaparo viññū na viṇodheyya tam khaṇam
- 46 Khaṇassa dullabhattaṃ va Buddhaputtā atanditā  
kāmaṃ taca nahāmu ca atthi ca avasussatu
- 47 Adisvā accutam santam padam sambuddhadesitam  
na tāva pallankamāma bhindissāma kathaṇcāna
- 48 Iti sabbādāraṇā pi bhāvetvā maggā uttamam  
khaṇaṇḍaṇḍabhayātītam pattā paṇamaṇibbutim
- 49 Tesam ācintīyo ussāho 'va acintīyo  
kim na dipeti amhākaṃ khaṇagassātipātakam
50. Dullabham atipātīṇa ca laddhā thānamāma budho  
jivite jīvānāṃ lokaṃ eva appake

- 51 Appassādesu bhogesu nissāsesu pabhangusu  
sabbadā aghamūlesu asaṃjanto kathaṇṇa  
52 Jano jīvītukāmo va viditam viśabhojanam  
pāpam sampāṇavajjetvā puññakammaṃ ato siyā

Akkhana-dīpana-gāthā samattā  
Pathamo kando

## II DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ

- 53 Pāpan ti lobhamohehi dosamohehi vā puna  
suddhamohena vā yuttā cetanā pāpāni hantīti  
54 Pāpacetanā jātāni dvāṇattayavasena ca  
apuññakāriyavattthūni dasa nontitī dīpave  
55 Himsā theyyāññādānaṃ gamanam kāyikā matā  
musā pesuññaphaṇṇaṃ samphavācāhi vācikā  
56 Abhiṃjhā c'eva vyāpādo micchādittī ca mānasā  
ete kammaṇi pāpāni asampattā ca vediyā  
57. Tīti pāpacetanasambhavā  
Kammāpatham asampattā vediyā bodhanādikā  
58. Satte satto ti saññā ca vadhakacittamupakkamo  
tena jīvitānāso ca sahatthā catuṅgiko  
59. Yāni tathā tam sampaticchanam  
patinñam avināsetvā tathā va kaṇṇam pi ca  
60 Payogam hetthā vuttesu chaddetvā saha tehi ca  
cāyāni pānāhimsā ti dīpaye  
61. Pāpāni paṇḍitāni ca paṇḍitāni  
theyyādisv ekacittaṃ ca thānā cāvanam eva ca  
Payogo ceti pañcaṅgam adinnam sāhatthikam matam  
62. Yathādhippāyamānatti tathā tam sampaticchanam  
patinñam avināsetvā tathā va kaṇṇam pi ca  
63 Thānā cāvam payogaṃ ca apanetvāna pañcasu  
chalangam ānattiyā hoti adinnam ti padīpaye  
64. Paṇḍitaṃ gahitthī ca paṇḍitaṃ  
atikammanacittaṃ ca tathevātikkamo pi ca  
evam paṇḍitaṃ dāsesu catuṅga atikkamo  
65. Tathā gahitthī ca vācā tadanulomikā  
vacanattī apativedho ca musāvādo tiṅgiko

- 66 Patthentassa piyattam pi bhaddāṃ lippivākaṃ ca  
bhedānulomikā vācā pesuññān ti pakāsītā
- 67 Paṃsam kho bhetukāmaṃ dutthacittassa jantuno  
anittasāvanam vuttam phāṇaṃ ti pajānatā
- 68 Nīratthikakathā yā hi rāgadosābhivaddhanī  
tam iattassa akālena bhāsanā samphasaññitā
- 69 Aññāya patthanā yāhi paṇḍitā anāpādiṇā  
lobhādimattato yā hi abhiyjhā ti pakāsītā
- 70 Yā sampadutthacittassa anattāhitakāmatā  
byāpādo ti samakkhāto abyāpannchi sabbathā
- 71 Anattābhinniveso yo n'atthi dinnan ti ādinā  
micchādittthi ti akkhāto sammādittthi vipakkhiko
- 72 Imesu khalu vatthūsu nibbattā kammasaññitā  
cetanā' ti' ti' ti' ti' tam katham itī ce vade
- 73 Kāyapaṇḍitā' ti' ti' ti' ti' hi buddhaññān ti bhāsītā  
na subuddhan tu aññesam tad añño ko hi ñassati
- 74 Vacanam' ti' ti' ti' ti' tass'evādiccabandhuno  
' ti' ti' ti' ti' laddhena anumānena vediyam
- 75 Dasa cāpuññavattthūni yathā phalavasena hi  
pabalāni apāyesu phaladān' itālāni tu
- 76 Manussesu hi jātassa yathā balavasena ca  
yathā paccayato vāpi phaladāni kathanti ce
- 77 Himsā appāyukattañ ca bayhābādhattanam pi ca  
viyogaḍukkhabāhulyam janet' ti' ti' ti' ti'
- 78 Daliddiyañ ca dīnatam āsābhangañ ca dāṇunam  
' ti' ti' ti' ti' cādinnādayi labhe naro
- 79 Sapattabāhulo hoti sadā cāpatthitittliko  
ittthi vā pandako vāpi parādārato naro
- 80 Vācanāḍukkhaḍhinnno ca abhūtakkhāmatāḍito  
assaddhiyo' ti' ti' ti' ti' hoti musāto
- 81 Susambaddhāpi tass'idha mittā bhijjanty akāranā  
piyasuññakāraṇa yo hi pesuññam akarī purā
- 82 Dīttaviddesaniyo cāssavanīyakharassaro  
hotihākatadoso pi pharusābhūto purā
- 83 ' ti' ti' ti' ti' anādeyyavaco pi ca  
' ti' ti' ti' ti' yo pubbe avadī appāyajanano
- 84 Yam yam ijjhatī sādhetum na tam tasheha ijjhatī  
aññāyen' añña-atthesu yo 'bhijjham akarī purā

85. Viñño hoti accantam tīsamābhāhapīlito  
appiyo ca manussānam yo byāpādarato purā  
86 Nihīnāsucibhogesu iato mando jalo pi ca  
duttarogī kudittī ca micchādittī sīvā naio  
87 Kēcīdha majjapāneṇa saha ekādaśe ca  
vadanti tam anattatthasevanam lobhamohajam  
88 Ummatto khittacitto ca nīcarutti mahājalo  
avaññāto ca hotidha majjapāyī purā naio  
89 Daliddo maccharī hoti bāvābhādhī vihethako  
appesakkho sadā hoti yo issāmānako purā  
90 Thaddho ’vaññātakulajo jalo aparipucchako  
kukkūādivatācinnō kukkūādi-sahavyatam  
91 Upapajjati ce evam anantam pāpajam phalam  
vīmamsitvāna viññeyyam suttamaggānusārato  
92 Mayūracandakassāpi vicittā citta ammaṇṇā  
tam tam tatth’eva viññātā so va lo ‘ - - - - -  
93 Pāpā āsevita yehi te apāyesu jāyaie  
na akkhātena pattabbam tattha dukkham anopamam  
94 Yena yena pakāḍeṇa yaṃ yaṃ pāpam katam purā  
tassa tassānuvūpaṃ va phalam hoti asāhiyaṃ  
95 Dussaho dubbaco ghoṇo duranto duratikkaṃ  
akkhama atidukkho ti apāyo bhāvītabbako  
96 Lobhādhikena pāpeṇa petalokesu jāyaie  
mohādhikena tiriye māye dosādhikena hi

### III PETA-DUKKHA-VANNANĀ-GĀTHĀ

- 97 Asamvibhāgasilā ye yathāsatti yathābalam  
issālukā macchanno te petesūpaṇṇare  
98 Añjanādīni dukkhāni anubhotvā pi ajjitā  
na te lobhābhiggaḥānādi yaḍi petabhavāvahā  
99 Atthā-atthāti loko hi kimattham abhiyappati  
ādimañjhaṇtabhāvesu ye anatthāvahā ime  
100 Sakammavāritanāpā āhāttham atanditā  
ito c'ito ca payatā itī petā tī sadditā  
101 Khippapaṇṇasūlā bhikkhū thūlasu tātathā  
dissamanatthisanthānā vualantaphāsulā

- 102 Pitthikantakamallinapañicchātodañattacā  
 aṇṇaṃ lakkhaṇāpī va vallitā kuñcitā satā
- 103 Tacatthimhārusesaṅgā dīghavyākulakeseṇi andhakāṇikatānanā
- 104 Paññāhakacchanakhalomā lūkhakanhavañittacā  
 vñupateva ekattha pinditā sabbalokikā
- 105 accantapañissosītā paccakkhato alakkhiyā itī dītthehi lakkhiyā
- 106 Anacchādītakopinā aladdhannalavodakā  
 pañissantā sayanti te
- 107 Nekavassasahassesu tesam āsāvavaddhano  
 ehi bhūñja pibāhīti saddo sūyati ittakko
- 108 Asamatthāpi te sabbe ath' odanañjalāsaya  
 mahādukkhena vutthanti aññāññāṇam avalambhiya
- 109 Utthānaturitā petā vyathantā patamānakā  
 pañimocenti ālage asamatthatayā tayā
- 110 Pavedhamānam abalam pabalo tvam palambasi  
 aho nikkaruno'si tvam itī sāmāni yojiya
- 111 Utthahitvā patante te jalacchāyā va cañcale  
 aladdhapubbalobhāsā utthāpeti punappunam
- 112 Atthisaṅghātamattānam utthānabyasanam katham  
 anussaranto dhāreyya jīvitaṃ karuṇāpaṇo
- 113 Ajja amhehi saddo 'yam yato jātehi sūyati  
 odanam udakam ceti assasiṅgo va abbhuto
- 114 Iti te pavadantā 'va paticchantā 'va aññāṇam  
 apassantā 'va dātānam dhāvanti disatodisam
- 115 Tato muhuttamattena tesam āyāsakāṇiko  
 kanne daddhasalākā va n'atthi saddopi vijjhati
- 116 Kim na sossanti te petā n'atthi saddam sudāṇunam  
 yehi santesu deyyesu khittā n'atthi ti yācakā
- 117 Te vīṇālapaṇāntī sabbhāvenāpi dubbalā  
 patanti tālāchinnā va vicchinnāsā viṣaṇṇiṇo
- 118 Yam jighacchādūkkham loke ekāhacchinnabhaddato  
 dussaham tañ ca petānam ko dukkham eñtayissati
119. Kesaṇci romakupehi jālāmālā samutthitā  
 dahanti sakalam deham aggijālā va sāsayam
120. Kucchiyigacchādāhena bāhiraṃ dehañjaggaṇā  
 cittaṃ pacchānutāpena petānam dayhate sadā

- 121 Vicchadditam nutthubhitam vjātānañ ca yam  
malam  
yadaññañ cāpi asuci lokenātiyugucchayam  
122 Tadatthañ cāpi te petā dhāvantañ nekaṃojanam  
acchinditvāna aññoññaṃ labhanti na labhanti ca  
123 Chāyā āpatatam yanti uttatañ ca mahāsaiā  
unhā ca honti petānam vātā pakatisitalā  
124 Phusanti aggijālā va sisuā candaṃamsiyo  
sabbam vipariyayam hoti yam loke sādhusammatam  
125 Petalokabbhavam dukkham anantam santaṃjivikā  
kathan nu vannaṃyantiha bindumattam 'va vannaṃitam  
126 Evam khudhāpāretānam petānam dukkhaṃjivīnam  
icchāvighātam dukkham kim naṃakam nātuṃceati  
127 Viditvā pettivisaye dukkham lobhopapāditam  
lobhasattuvinnāsāya katussāho hi paññavā  
128 Dānam sattham sabhāyā me patiggāhā ti cintiya  
samamsam api dīnānam dadeyya avisaṅkito

## IV TIRACCHĀNA-DUKKHA-VANNANĀ-GĀTHĀ

- 129 Dūniggāme mahādukkhe tibbaṅge mahābhaye  
vidhammasaññe jāyanti tuacchāne pi pāpato  
130 Tuiyato eva cintenti gacchanti ca sayanti ca  
tuogaticchā dhammesu tuacchānā tato matā  
131 T                katatthehi pi dukkānā  
tāsu dukkham mahattam ko sakalam vannaṇissati  
132 Pūtimacce van'evāpi tathā candanikāya vā  
kuḍḍatīvaḍḍugandhaphecchā samale hi vā  
133 Keci sattā vijāyanti jāyanti vicaranti ca  
khādanti kāmam sevanti sayanti ca miyanti ca  
134 Atho imasmim dehe pi sakalāsuci-ākare  
asitikulamattāni kimīnam niyatāni hi  
135 Tesam saputtanattānam yato sūtighaio py ayam  
pavuddhi kalabhatthānam cankamo sayanighaio  
136 Khādanīyam malatthānam iorabhocātāni ca  
dehaviccaddanatthānam susānañ ca idam yato  
Tato dehe virajjanti na rajjanti vipassino  
137 Acca, -u                rā  
cintāpucchaddanakarī kimu tajjātidassanam



- 138 Jātā khalu tuacchāne th. lajjatā, i pi vā  
aññonnam pi bhītā va sayanti vicānti ca
- 139 V-  
kāṇā keci niddosā maṇiyanti anekadhā
- 140 C  
yam dukkham adhigacchanti kā nu taṣṣopunnā siyā
- 141 Vijjhivā akkhiyugalam vilambivā avamsirā  
niyantā māṇatthāya dukkham papponti andajā
- 142 Sajivā 'va jale unhe khīpivā paccamānakā  
yam dukkham adhigacchanti tam ko khalu minis-  
satī
- 143 Aditthapubbatthalakā avicchinno dake iatā  
nidayehi manussehi sajivā 'va samuddhatā
- 144 Nihitā lukha-pamsumhi pāsānena samutthatā  
khuppipāsābalāhatā
- 145 Kaṇunam paṇkujantā samātāpitubandhavā  
aladdha-parivattantā anantaṇṭaveḍanā
- 146 Yam dukkham adhigacchanti niddosā saṅkhasip-  
pikā  
tesam dukkhalavamsam pi nāham sakkomi dīpitum
- 147 Vahanti avasā keci dandamkusakasāhatā  
patodapanhipāṇiḥ bahuso paritajjitā
- 148 Baddhā nekehi rajjūhi aladdhachandacārino  
pabalā dubbale satte sakammapaṇṇāmitā
- 149 Yesam sabbam parāyattam chandacāro na vijjati  
tesam dukkhassa paṇiyantam tadāñño ko hi ṇassati
- 150 Keci yuttā iatha-dhūe nangale sakatehi vā  
vahanti vaṇṭakkhandā tajjitā
- 151 Nāham sakkomi vaṇṭum unho chāto pipāsito  
bhāṇan ti ca vattum pi yesam satti na vijjati
- 152 Tesam āropayivāna avisayham mahābharam  
asamatthe thite dine tālayanti punappunam
- 153 Kaddhanti nāsārajjūhi vālam nibbethayanti ca  
nibbijhanti patodehi paṇhiḥ paharanti ca
- 154 Dahanti vālamūlamsapitthipassodā ādisu  
kanne chindanti tajjanti vilikkhanti ca sabbaso
- 155 Te bhītā utthahantā ca patantā asamatthato  
yam l. ko nu tam dipavissati

- 156 Ttiacchānesu lokena devatāsāti sammatā  
rasaggassopadānena mātā va paṇṇasitā
- 157 Manuññā mangalā puññā suddhidāti ca saññitā  
tāsam pi dukkham atulam tattha aññesu kā kathā
- 158 Pāde khānusu bandhivā katvā aggim samantato  
tasite puna pāyetvā duppeyyam lavanodakam
- 159 Viññite puna pāyetvā svedukkhā katukodakam  
mahādandehi nekehi ākotetvāna niddayam
160. Jivādāham vīdayhantā yavane gāvi-ādayo  
mahādāhapaṇṇasanto passanto pīṇam phalam
161. Vissaram viññantā 'va missasantā 'va āvatam  
milātadinavadanā udikkhantā ito tato
- 162 Yam dukkham anubhontiha savane pi asāhiyam  
tam dukkham cintayantassa hadayam phalatī va  
me
- 163 Yā hi bālattane nāma sabbalokānukampīye  
anukampā vipannā 'va sā ttiacchāraṇīyā  
tam katham itī ce viññū vade viśadamattāthato
- 164 Asahantā viyogantu muhuttam pi ca mātuyā  
pillakā atimandattā anāthā sayitā tahiṃ
- 165 Katham na dissate ambā tadā pāto va niggaṭṭhā  
kinnu me pillakā atthi itī cintā pi n atthi vā
- 166 Iti cintāparā hutvā kujantā dīnalocanā  
udikkhantā gatadissam vassinghantā disodissam
- 167 Dissvā 'va mātayam sāyam gocarāto samāgatam  
pahatthā patidhāvanti pāmuṇṇubhikkhāvato
- 168 Vissatthe mātupemena vilanghante samantato  
lālante kannapucche pi salilopagata ca te
- 169 Chāte yāte thanam pātum mātānoti sīnehato  
taiune taiunakkhihi cañcalehi udikkhitā
170. Chaddetvā puttapemaṇi ca addhitthāya ca iud-  
datam  
tam khānen' eva aññā va jātā mātā pi puttake
171. Viññant' eva kaṇṇam phandante jaḍi khādanti  
ito param kim vattabbam bhayam ttiyasambhavam
172. Yatthāgacchatī puttānam mātuto pi mahābhayam  
yattha n'atthi ti vissambho lajjāddhammasatī pi vā  
akattabbam ti vā tamhā katham niggaṇṇanam sīyā

- 173 Ayaṃ pi dunniggaṃmano niccubbego mahādukho  
aññoññābhakkho asivo mohaṃjālāvagunihito  
174. Sabbānattasamavāyo tīracchāno ti saññito  
samsāre samsarantānam sakkilesāna nicchayā  
175 Sīyā aditthasaccānam itī samviggamānaso  
saccābhisamayattihāya parikkamatī pandito

## V PĪPĀDĪNĀVA-GĪTHĀ

- 176 Adhūmattāni pāpāni avisaṅkā caranti ye  
māye te mahāghoṇe uppajjanti asamsayam  
177. Sukham ayo ti saṅkhātā yāhiṃ so no palabbhati  
maggatāyo ti māyo itī vutto tadanññūhi  
178 Catukkanho catudvāro vibhatto bhāgasō mīto  
ayopākāpāyānto ayasā paṭilūṇito  
179 Tassa ayomayā bhūmī jalitā tejasā yutā  
samantā yojanasatam phutā titthati sabbadā  
180 Katapāpo pi yaṃ dukkham ghaṇajālānūnantare  
vāṇānārapaccāngo anubhoti avāṇavam  
181 Vissaram vīravanto 'va dhāvanto ca ito tato  
tass' ekadesamattam pi ko samattho vibhāvītuṃ  
182 Yassāyomayam onaddham kapālam bahalam pi ca  
anto aggījavādittam anantam annavodakam  
183 Catuddisāto pakkhantam khanena yaḍi sussati  
tass' anto vattamānassa sukhumālasaṇṇino  
184. Vīliyamānagattassa ātūṇassa viphandato  
khalantassa patantassa mucchantassa muhum  
muhum  
āsābhangābhītuṇṇassa āyāsena vīkampato  
185 Vīlapantassa karuṇam anāthassa vicintato  
asayham atulam tībbam ko dukkham vānnayissati  
186 Simbalim āyā tīlūṇalam - - - - -  
jālānūlīparikkhittāna uddham yojanam uggaṭam  
187 Candehi Yamadūtehi dandīyānto paṇṇipīṇam  
viddho patodayatthīhi sattiyaḍihi cāhato  
188 Viphalitangapaccāngo vīravanto 'va vissaram  
bhito rudam mukho dīno āruhanto punappunam

189. Ubbattetvāna tu mukham udikkhanto 'va iakkhase  
bhayena vinimilento angam ange 'va gūhayam
190. Aladdhā liyanatthānam vedhamāno vicetano  
anubhoti hi yam dukkham tassa kā upamā siyā
191. Ekanta dukkhā nūyā yato evam sudāunā  
na akkhānena pattabbam itī tasmā jino 'bīavi
192. Yathāhi antaīam dūīam agginō candanassa ca  
tath' eva antaīam dūīam nūyaggi idhagginam
193. Tisattisataviddhassa yam dukkham avicintiyam  
tan neīayīkadukkhassa himavāsāpantaīam
194. Avicī gūthanūyō kukkulam kotisimbali  
asīpattavanañ cāpi tathā khāīodikā nadi
195. Angāīapabbato cāpi sanghātam īōīuvam pi ca  
kālahatthī mahāyānto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghoīā hadayādāunā  
mahādukkhānubhotabbā nūye pāpakammīnā
197. Etesu ekamekassa vipāko pi anappako  
dubbaco atha nissesam nekavassasatesu pi
198. Tam hi neīayīkam dukkham phusitvā veditabbakam  
vadanto pi ca nissesam katham tam dīpayissati
199. Ettha aggī ti vutte 'va kinnu pādo dahissati  
asaddahanto akkanto dukkham pappotī dāunam
200. Tasmā isīnam vacanam saddahanto vicakkhano  
pāpakammānī vajjetvāna tam pappotī ālayam
201. Kantakena pi viddhassa ghatabīnduvīliyanam  
yāvātā aggidāho hi patikāīo pi dukkhamo
202. Nekavassasahassesu nūye tikkhagginī  
ekajālikatānam ko dukkhassa khamanam vade
203. Ekaggikkhandhabhūtāpi kammena paīīundhitā  
nūye yadī jīvanti aho kammam sudāīunam
204. Atimandasukhass'attham yam muhuttēna kibbīsam  
katam tassātulam kālam phalam yadī tu idīsam
205. Ko hi mānūsadukkhēna mahantenāpi attitō  
muhuttam pi anummatto kaīe pāpadaīam naīo
206. Aho mōhānubhāvo 'yam yenāyam paīīmohito  
evam dukkhāvahām kammam kaīotī ca sukhatthīko
207. Bhāyītabbam hi pāpato evam dukkhaphalam yato  
kusale ādaro nīccam kattabbo dukkhabhīunā

208. Pappāsi papātam va papātam va bhayānakam  
passanto pi papātam va papātam va bhayānakam  
209 Amate ca vise cāpi yathā hatthagāte nāro  
anādiyitvā amatam visam bhūñjeyya dāunam  
210 Evam hi sampadamidam labhītva mānusaṃ bhavam  
puññakammam vivajjētva pūjāsi sādhu

## VI PUSSE-PHAL-UDDESA-GĪTHĀ

- 211 Puññan ti pūjāsi tu paṭipakkhā hi cetanā  
yuttā viññeyya suhaddāyikā  
212 Sā dānādisu ckeko yadā dvādasa vatthusu  
vattate tena ten' eva nāmena volhāyati  
213 Dānam silāñ ca bhāvanā vācā vācā  
desanā savanam pūjā veyyāvaccam pasamsanā  
sānam anussati c' eva puññavattthūni bāsa  
214 Annādidānavattthūnam cāgo subuddhipubbako  
yo tam dānam ti dipenti buddhā dānam  
215 Vacikammā sāvajjā vatthi yā  
micchājīvā ca tam silāni iti vuttam mahesinā  
216 Cittassopakkilesānam yā cātāpaṭipakkhikā  
tassā yā bhāvanā sā hi bhāvanā ti pakittitā  
217 Paṇam uddissa yam dānam anavattthādi diyate  
pattidānam ti tam āhu yuttasaddhammadesakā  
218 Maddi va puttadānamhi dinnass' abbhanumodanā  
pattānumodanā tiha vuttā uttamavādinā  
219 Hitajjhāsayato yā hi paṇassa hitadesanā  
dānamhi vācāsi tam sudesako  
220 Vihāya vikkhepamalam atthikatvāna sādhuḥkam  
saddhammasavanam ettha savanam ti pakāsitam  
221 Gunayuttesu sakkākaṇṇiyā vandanādikā  
pūjāhena mutinā pūjā ti pakittitā  
222 Gūlānagunavantānam dānādikāyaṃ vā  
āsanodakadānādi veyyāvaccam ti saññitam  
223. Kusalam hi kaṇṭantānam pahāsuṣṣāhakārikā  
gunato vannaṇā yā sā pasāsi ti pakittitā  
224. Gunasambhāvanā pubbanā tāsasaññāya bhāvato  
vatthu-ttayassa sānaāgamanam sānam matam

- 225 Chalānussativatthūsu aññesu kusalesu vā  
 226 Imesu khalu vatthūsu nibbattā  
 cetanā itthaphaladā tam katham itī ce vade  
 227 Vutto v' assa parihāro imass' etam phalaṃ ti ca  
 guṇiūpadesāgamato kiñci mattam bhanīyati  
 228 Dānam bhogāvaham sīlam kuṇḍaliyā  
 rūpārūpabharābhūmānāmokkhā bhāvanasambhava  
 229 Pattidānam dānaphalam modanāhāsadāyikā  
 desanā savanā cāpi ubho paññāvahā matī  
 230 Pūjāhi pūjanīyesu kulesu udayāvahā  
 veyyāvaccam parivāhasampadāhetu sammataṃ  
 231 Pāsamsiyam pasamsāya saṇaṇe' anantattanam  
 anussativisesassa sabbā sampattivo phalaṃ  
 232 Sadisaṃ tu phalaṃ evam phalaṃ visadisaṃ pi ca  
 paccayānam vīsesena anantam itī vediyam  
 233 Maggam appitacittaṃ ca thapetvā bhāvanāmaṃ  
 sabbam dānādīkam puññaṃ kāmaloḥaphalāvaham  
 234 Āyusi-āogyavannaṃ ca yaso kitti kulam balam  
 rajjam indattanam bhogo buddhaiūpādīkā pi ca  
 235 Yā hi aññāpi sampattī vipākasukhapaccayā  
 hitvā sakalā kāmapiññajā  
 236 Rūpārūpikapuññaṃ tu rūpārūpabharāvaham  
 maggaṃ catubbiddhaṃ cāpi yathā sakaphalāvaham  
 237 Ete āsevītā yehi te saggesūpaṇṇāye  
 na akkhānena pattabbam sukham tattha anopa-  
 mam  
 238 Saggesu hetthimasukham cakkavattisukhena hi  
 pāṇimattakapāsānahimavantantaṃ matam  
 239 Yāni paññāsa-vassāni manussānam dīnam tahiṃ  
 timsatattindivo māso māsā dvādasā vaccharaṃ  
 tena samvaccharaṇ' āyudibbam pañca satam matam  
 240 Hetthimānaṃ tu devānam āyuno hi catugguṇam  
 uparūpari devānam channaṃ cāpi vijānīyam  
 241 Ratanuttamacitteti vihangapathacārīhi  
 vimānehi carantānam ko sukham vannaṃyissati  
 242 Eko 'va rukkho phalaṃ sabbam icchānukulakam  
 yaṃhi tattha vasantānam ko sukham vannaṃyissati



- 261 Paṇṇam kāmālokaṃ pañca aññam dvayam hitasukham sabbam deti asesakam  
 262. Sudullabham bubbuladubbalaṃ imam  
 saññam evaṃ vidhapaññāsādhakam  
 Apaññakammesu payojayam jano  
 sinerumuddhā patito va sociyo

## VII DĀNANISAMSA-GĀTHĀ

- 263 Punāpi puññavatthūnam ānisamsamahantatam  
 kiñci mattam bhaṇissāmi suद्धānam buddhimoda-  
 kam  
 264 Cittavatthu-patiggāhavasā dānavisesatā  
 hīnamajjhavisittham tam bhogasaggavimokkha-  
 dam  
 265 Dānam khalu sabhāvena saggamānusabhogadam  
 paṇṇamavasen' eva hoti mokkhaṇṇapaṇissayam  
 266 Idha lobbhādīnam abhāvena hoti cittaṃ sampadā  
 267 Idha idha paṇṇamavasen' eva ca  
 akatvā nāyato laddham hoti vatthussa sampadā  
 268 Lābhālābhopabhogesu lobbhādīnam abhāvato  
 santamānasatā hoti  
 269 Tīhi dvīhi ath' ekena surisuddham tīdhāpi ca  
 visuddhañ ca visitthan ti ñeyyam dānam yathakk-  
 mam  
 270 Yathā sāsapamattamhā bijā nigrodhapādapo  
 jāyate satasākhaddho mahānilambudopamo  
 271 Tath' eva puññakammamhā anumhā vipulam pha-  
 lam  
 hoti appapuññān ti nāvamaññeyya paṇṇito  
 272 Paccayānam bale laddhe dīttadhamme parattha ca  
 puññakammam apuññañ ca phalatī ti  
 273 Sanditthikam phalam bijā ankuram vātimandakam  
 pāatthikam phalam yaṃ tam phalam va avicintiyam  
 274 Sanditthikam pañcavidham dadato vipulam phalam  
 sihaṇṇa senāpatino munisiṇeṇa bhāsitam



- 275 Piyo dānapatī hoti gimbhakāle va ambudo  
 bhajanti tam bahū sattā phalaṃ uḷkham va andajā  
 276 Kittisaddaṃ ca pappotī tilokamahitam hitam  
 dāyako sasajjā va naṃdo 'indamo viya  
 277 Visādo va paṇṇaṃ pasaukamati dāyako  
 katassamo va satthesu paṇṇaṃ akatassamam  
 278 Yādā ... jājā ogābhīpīlito  
 pubbakammajave sante sayito hoti dukkhito  
 279 Dittānttho ca vejjehi mahābhikkhūbhīpīlito  
 tujjamāno 'va sūlehi chijjamaṇṇesu sandhīsu  
 280 Tatopariyujhamānesu indriyesu asesato  
 indriye upariyujhante andhakāle upāgato  
 281 Mahāsokābhītunnesu idamānesu bandhusu  
 khate khāṇa sīto va bandhusokena addito  
 282 Attāne sabbato jāte āgate ca mahabbhaye  
 mahāpapātam pāte va bhusam mūyhati mānasam  
 283 Tadā ... katapuññassa vāpi ca  
 sukammam samupatthāti apakāropakāto  
 284 Yāni 'ssa tamhi samaye pāpakāni katāni hi  
 tāni 'ssa tamhi samaye ajjholambanti mānasam  
 285 Tadā 'nitthanimittāni atighoṇāni dissāse  
 ... jantuno  
 286 Tambakkhike vankadāthe haṇḍāthi suṇḍhe  
 luddhe ... uggaḍande sudāṇe  
 287 Kaṇṇam dūṇato katvā kālādandena āgate  
 Yamadūte tadā disvā byathate tassa mānasam  
 288 Tadā mucchā pipāsā ca jaṇo ca abhivaddhati  
 pacchānutāpaḍukkhā tam accantam abhimaggaṃ  
 289 Sokasallena viddho so patto byasanasāgāram  
 samattho vā katattāno cinteti bhusam idam  
 290 Akatam vata kalyāṇam katam kibbisakam mayā  
 avaso 'nubhavissāmi niyaṇṇe pāpajam phalam  
 291. Icc' evaṃ viṇavanto va bhīto ubbiggaṃ mānaso  
 sakena pāpakammāna phandanto viṇaso 'va so  
 292 Manduko daddubheneva niyaṇṇaṃ niyaṇṇaṃ dummatī  
 sammulhamaranam tassa niyaṇṇaṃ pāpakammāno  
 293. Evaṃ dūrantam maraṇam sabbasattānubhāvīyam  
 duratikkamanam ghoṇam avassam āgāmiṃsati





- 331 Evam mahāgunam dānam deyyadhamme sa yācaka  
vijjamāne adento hi dhuvam bhavati vañceto  
332 Dinnam phalatthinnā dānam vanijjam va  
sabbathā aparāmattham visitthan ti padīpitam  
333 Bhavabhogavisesattham āmatthaditthi-ādhi  
yam dānam tam parāmattham anāmattham vipari-  
yaye  
334 Atthikānam karunayā bhavanitthaṇanattinnā  
bodhisattena yam dānam diyate tam visitthakam  
335 Bhavabhogatthiko hino majjho attasukhatthiko  
uttamo sabbasattānam dukkhūpasamanatthiko  
336 Yato dadāti dānāni tasmā dhūā atanditā  
uttamen' eva vidhinā denti dānāni sādhave

#### VIII SĪLĀNISAMSA-GĪTHĀ.

- 337 Dānānisamsā ye vuttā nissesā sīlato pi ca  
bhavanti adhikā cāpi anantā silasambhavā  
338 Sattānan tv appameyyānaṃ dussilā vuto jano  
aveiam abhayañ cāpi a' 'pa' jh' suk' h' a' a' pi ca  
339 Dadāti datvā pacchā so aveiam abhayam pi ca  
abyāpajhasukhañ cāpi labhatīti jino 'biavi  
340 Vutt' 't' 't' 't' 't' silasampattiya pi ca  
honti eveti viññeeyā anayāsuttīyuttīyā  
341 Sikkhāpadātikkamato indriyānam aguttito  
micchājīvopabhogā ca vutitīti catubbidhā  
342 Silam catubbidham pātimokkho indriyasamvayo  
ājīvapāṇisuddhi ca silam paccayanissitam  
343 Saddhā satī ca viṇṇam paññā ca anupubbato  
catubbidhadhūen' eva tam silam paṇṇakhiyam  
344 Paṇḍhānamhi patthāya yo paresam hitāhitam  
viceyya ṇatvā akkhāsi vinayādi vināyako  
345 Sabbāññū so hi Bhagavā sabbadā karuṇāpao  
avañjhavādi atulo abbhuto ugunākaro  
346 Tena ṇatvā patikkhittam yam anum thūlam eva vā  
anatikkamanīyan tam jīvītātikkame pi ca  
347. Ānā hi maggasāmiṣsa anumattā pi viññunā  
mahāmei udukkhepā itī dīsvā pi rakkhiyā

- 348 Atikkamitvā vacanam khuddadesissasāssa ca  
 dukkham pappoti ce kinnu sabbalokissasāssa tam  
 349 Munindānam atikkamma '  
 eiapattena yam laddham tad idam dīpayissati  
 350 Sabbesam sattadosānam vinavopāṇakovidō  
 so 'va satthā pajānāti nāham jānāmi kiñcanam  
 351 Vejjo Komāabhacce va bālakānam hitāhitam  
 jānanti na tu bālā te evarūpā mayam idha  
 352 Aggim pakkhanda athavā pabbataggā pateti vā  
 yadī vakkhati kattabbam nātakārihi so jino  
 353 Anatikkamaniyan ti yam vuttam tena satthunā  
 jīvakāmo papātam va ākā tam vivajjaye  
 354 Icc' evam saddhayā sādhu paticehitvāna mud-  
 dhanā  
 yathānattivasen' eva kattabbam satthu sāsanam  
 355 Evam saddhādhuven' eva pātimokkham hi rak-  
 khitam  
 anantam phaladam hoti jinasammānamanditam  
 356 Chasu dvāsesu atthānam āpāthāganānuc satī  
 satidovānikam tattha upatthāpeyya paṇḍito  
 357 Te kilesamahācoṭā ālambanavanāsaya  
 na dhamsenti manogeham satāakkhe upatthite  
 358 Alan ditthamhi dittham va tad uddham na vīkap-  
 piyam  
 , bāḷā natthā haṇi viya  
 359 Disvā asucipindassa vannanattam va bāliyā  
 aladdhā sādīsam kiñci yojenti padumādīhi  
 360 Thanam , , , , mukham phullambujō-  
 pamam  
 nettā ulambujambhū muttā dantehi nījitā  
 361 Angam aninditaṅgāya anagāṅgavaddhanam  
 icc' evamādicintenti cittaṃ dūsentī attano  
 362. 'Tato mohavāsen' ettha sangapāsena vethitā  
 anayabyasanam ghoṇam papponti paṇkappitā  
 363 Amejjhapotthakākāram tanucchavimohitā  
 deham sabbhāvato datthum na sakkonti putthujanā  
 364 Indriyāni kilesenti dose samrakkhitum pare  
 indriyattlesu saṅgaṇa tu vārenti jinasāvakā

- 365 Satāiakkho hi samano mndriyindriyagocare  
 aniccādim vipassanto sajjaniyam na passati  
 366 Indriyassehi dunnito dūiato hitamaggato  
 apaviddho jano loke sadevāsuiarakkhaso  
 367 Satiyan tamhi bandhitvā te dutthasse sududdame  
 paññāpatodā sāenti samanā satigocare  
 368 Sāriavedanācittadhammesu asubhādikā  
 passitabbā yathātaaccham vuttā 'va satigocariā  
 369 Yam yam ālambanam nātum icchanti jmasāvakā  
 satiya tam vipassitvā pacchā pesenti te mano  
 370 Evam satiparānan tu dosā vicchinna paccayā  
 nāvagāhanti cittaḡḡim narakagḡim va nāajā  
 371 Tasmā satidhuen' eva sammāsambuddhasāvakā  
 paṇipūenti nissangā silam indriyasamvaram  
 372 Sinehābaddhahadaye bandhave pi ca saddhayā  
 pahāya pabbajitvāna dullabhe jmasāsane  
 373 Sammājīvam atikkamma sabbasādhunisevitam  
 micchājīvena jīveyya yaḡi kucchissa kāmānā  
 374 Kiñ ca gehe pi āmisam āmisatthimā  
 Ko vā tena guno laddho idha vā mudiyaḡam vīnā  
 375 Kuhanādihi vatthūhi gahatthe upalāliya  
 laddhalābhena ājivo micchājīvo ti vediyo  
 376 Sammājīvam patinñāya micchājīvena jīvati  
 yo so samanadhammā ca gihidhammā ca bāhuo  
 377 Sammājīvavisuddhassa ihaloke parattha ca  
 sulabhā paccayā honti iti tena kim assutam  
 378 Vārāho vāsucitthāne chaddetvā suddhabhojanam  
 hīnādhimuttito tassa cittaḡḡam dhāvati vā sadā  
 379 Cittaḡḡam yam suvāvantasādisam  
 bhavissati tad attham ko ājīvam dūsayissati  
 380 Adhokkhipanto akkhim sa līpito gatādikam  
 adanto dantaupāni karonto kin nato na so  
 381 Tinheḡa govakattena vaḡam kucchividānto  
 aññāya laddhalābhena na tu kucchivipūnto  
 382 Tassa mullāya asaggunavibhāvmo  
 athavā corajetthassa garāhe ko na jīvikam  
 383 Visuddham so hi sīthapothakariūpo va katham vā na vilīyati

- 384 Sahatthapādo evāham sūi ussāhalabbhiyā  
kim attham dū-  
385 Yena yena upāyena yattha katthaci jīvītum  
sakkā ti ekacittam pi kinnu tassa na jāyati  
386 M-  
siyā-  
387 Tathāpi ca salajjassa sabbasattādhmocito  
micchājīvo katham sakkā paialīlanavañcīto  
388 Siyā-  
byaggho khādeyya nu tinam samhatāmisa bhogano  
389 Rajjalāl-  
vighāsam kinnu khādanti nu āh-  
390 Kasim vanujjam issattham aññam vā pi ca tādīsam  
akārontena sakkā 'va jīvītum bhikkhapindato  
391 Vitthinno Jambudīpo 'yam maggāneke anāvutā  
sabbattha akusitena sukham sakkā 'va jīvītum  
392 Iti viṇṇyam dhuīam katvā saunto Kassapādīke  
ājīva-suddhim rakkhaya akāronto anesanam  
393 Cīvaīam pīnapātāñi ca bhesajjam sayanāsanam  
patīsankhāya seveyya laddham laddham vīcakkhano  
394 Patīsankhānaralīto paccayam aññadattikam  
gathito paribhuñjanto gādham khanatī attano  
395 Vanalepam va vanito sādhu ñatvā payojanam  
āhāīam paribhuñjeyya  
396 Vātātapaparittānam makkhikādīnīvāīanam  
vanacchādanacolaṃ va cīvaīam patisevaye  
397 Tassa tassāmayass' eva patisedhanamattakam  
abyāpajjhatthikam seve bhesajjam snehavajjito  
398 Saīnam mārasapīdam va anantopaddaṃ idam  
duīakkham gopitabban ti nissango vasatim bhaje  
399 Deho thātun na sakko ti paccayehi vivajjito  
tīdando ekadando va  
400 Sammā payujjamāno so mahato 'tthāya vattatī  
iti sammā payogattham deham rakkhanti panditā  
401 S-  
vātāhatalataggo va na sakko ti samāhitum  
402 Asamāhitacittassa na vātābhūtaḍḍissanam  
ayathābhūtaḍḍassī hi na muccatī kudācanam

- 403 Tasmā cittasamādhattā saṇṇapaṇikkhanam  
kaṇṇeṇ patisevento paṇṇeṇa paccave
404. Aggā kaṇṇiṇi kaṇṇo suṇam pi ca  
aggidosan na papponti upāyaṇaṇa
- 405 Anupāyēnupagatā aggidosena attitā  
sadatthaṇ ca asādhentā dukkham papponti dāṇunam
- 406 Aggā paccayā ñeyyā aññāyopagamo viya  
snehapubbam asankhāya āhāṇādinisevanam
- 407 Na bāhuvivāyātā na ca nātikulāgatā  
papponti kim yuttam gathitabhojane
- 408 Gathito mucchito santo bhuñjanto paṇṇaṇam  
suvāvantam va bhuñjanto samano hi
- 409 Rasatanhā paṇṇitā anādinavadassino  
sacittam paṇṇisenti atilūke pi paccaye
410. Rasatanhā paṇṇitā sadādinavadassino  
cittadosan na papponti ulāṇe pi ca paccaye
- 411 Ādinavānupassī hi tīdasāndopabhojane  
paccaye pi ca nissango hoti nibbānabhigāyo
- 412 Mattam mattānisamsaṇ ca pahātabbā ca tattato  
bahuso paccavekkhitvā bhaje aggā paccaye
- 413 Tasmā paññādhūam katvā ādinavam apekkhiya  
paccavekkhanam sīlam paṇṇakṇanti paṇṇitā
- 414 Eṇam catubbidham sīlam āyato paṇṇosodhitam  
susodhitasuvannam va hoti iecchāpasādhikam
- 415 Idam hi sīlātanam idhaloke paṇṇattha ca  
ānisamsavaṇe datvā pacchā pāpeti nibbutim
416. Paccakkham hīnājaccam hi accantolāṇavamsajā  
naṇṇā sīlasampannam namassantiha bhāvato
- 417 Māṇo bhāṇaṇ vāpi guṇsūpi asannatā  
te pi sīlena sampannam namassantiha bhāvato
- 418 Thānantaṇa ye vuddhā dhamissariyato pi vā  
te pi sīlena sampannam namassantiha bhāvato
419. Kule jettā ca paṇṇiṇi ye ca mātāpitādayo  
te pi sīlena sampannam namassantiha bhāvato
420. Yam namassanti te vijjā sabbabhummā ca khattiyā  
cattāro ca mahāājā tīdasā ca yasassino
421. Devānam indo pavāso sabbakāmasamiddhiko  
so pi sīlena sampannam namassati sadā sato





- 441 Parassa viśāsaniyo sajanassa yasāvaho  
Kulālanakāabhūto ca ācāmaḥ pamānako
- 442 Anavaḥsasukham silam kulaṇ ca uditoditāṃ  
dhanaṇ ca sāmiddhikāṃ tñānam vuddhā-  
nūṭpakam
443. Sinānam 'nodakaṇ cāpi gandho cāpi disaugamo  
anugāmikatā clāyā chattam iakkhitaṭṭhanā
- 444 Ariyānam atho vamsa sikkhāpi ca anuttarā  
sugatinam mahāmaggo patitthā avicāhivā
- 445 Iti ditth' eva dhamme pi ānisamse asesake  
Ko nu gaccheyya pariyaṇṭam vadanto evamādi-  
ke
- 446 Velāmadāne patthāva saughe dānaggasammatam  
vatvā tato pi setthan ti pañca silam pakāsitaṃ
- 447 Maggañānopakāiāya atho silavisuddhivā  
dānassāpy antaṃ meṃ sāsapaṇṭaṇṭato dhikam
- 448 Evam mahānisamsaṃ ti viditvā silasampadam  
nayanam ekanetto va iakkhe silam catubbidham
- 449 Pātimokkhasamvāso indriyānuakkhanam  
paccayān-avekkhanam jīvasuddhi eva ca  
Tam catubbidham buddhā silasuddhim iddhiyā  
pūṇayitvā paṇḍitā māṃmadānam katā
- 450 Iti silagunam vicintayanto  
kusalo jīvitahetuto pi silam  
avikkhandiya sādhu sodhayanto  
Abhinibbāti atandito ghatanto

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IX BHĀVANĀNISAMSA-GĀTHĀ

- 451 Dāne sile ca ye vuttā ānisamsā asesakā  
te mandabhāvanāyāpi samsijjhanti asamsayam
- 452 Kilesapatipakkham va sabbam puññaṃ samāsato  
kilesummūlakāṇā bhāvanā balavantaṃ
- 453 Sukaram khujjāyena yaṃ siyā sattudāsanam  
cakkavattinaṇḍassa kathan tam dukkaram siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo  
tadaññā kāḥi sampatti bhāvanāya asādhivā
455. Taddaṇḍavikkhambhāṇṭo samuechedavasena ca  
kilesānam pahānam hi vānenti vaṇavādino

- 456 Kilese dānasīlādi tadāgena hananti hi  
vikkhambheta hi te jhānam maggo bhindati  
sabbathā
- 457 Bhāvanā eva jhānañ ca maggo ti ca vipassanā  
samatho ti ca nidditthā avatthanta abhedato
- 458 Vinīvanānam ekaggam ekāmbanāsanthitā  
jhānañ ti hi samakkhātā
- 459 Kāmacchando ca byāpādo thīnamiddham sakuk-  
kuccam  
uddhacca vicikicchā ca pañca nīvanānā 'me
- 460 Ekaggatā ti cittaśa ekāmbanāsanthitā  
samatho ca samādhi ca avikkhepo ti tam vidū
- 461 Vitakko ca vicāro ca pīti cāpi sukham pi ca  
upekkhā ceti pañca te
- 462 Catuṅgam tivaṅgañ ca  
icc' evam pañcadhā bhinnam ekaggam jhāna-  
saññitā
- 463 Yād eva khalu ekaggam  
tad ev' ālambabhedenā
- 464 Ākāso e' eva viññānam tadabhāvo ca taggatam  
cittam arūpajjhānassa ālambā caturo matā
- 465 Ayam vutto navavidho samatho ti pavuccati  
samāpatti ti tam eva vadanti vadatā varā
- 466 Aniccāḍḍipakāṇa yathābhūtatthadassanā  
vipassanā ca paññā ca vicāyo ti pavuccati
- 467 C' eva viññānam nibbānagoccatam  
maggāññānañ ti akkhātā aggañ nibbānapāpa-  
kam
- 468 Samatho vipassanā cāpi yogino hi manoratham  
pāpenti nibbānapuṇam iathandhuri yugam viya
- 469 Ubhayesaṃ samāyogā na sā siddhi a-sādhya  
tassānisamse viññātā n'atthi añño anāyako
- 470 Ditthadhammasukhattham vā phāsattam vā  
vipassitum  
hi abhinñatthāya vā puna  
cattāratthavase ñatvā nibbattenti samādhayo
- 471 Kilesasankhobhābhāvā sukham cittaṃ vedhaṃ  
ditthadhamme pi vedeti pavaram bhāvanārato

- 472 Dassaniyo ca so hoti Kassapo va mahitale  
paññavā Sāriputto va Moggallāno va iddhiṃ
- 473 Nissango Ratthapālo va Nando v' indriyasamvuto  
Punno Sunāparanto va khaṇṭiyā ativissuto
- 474 Cīvarādisu santuttho iyyavamsānupālako  
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Punno Mantāniputto va Sonattheho va viiyavā  
nūāmisayaso bhāgī Anuuddhādikā viya
- 476 Aiatuatisaho hoti nālābhe paritassati  
pavivēkabhavā pīti pharate tassa mānasam
- 477 Nūāmisam sukham eva manan tam bhāvanābhayam  
mānasam apaiyattam mahāpūisasevitam
- 478 Bhāvitatto 'nubhotiha tīdasindasukhādhikam  
ditthadhamme sukham jhānam iti tasmā vibhāvitam
- 479 Anāvilamhi cittamhi phāsu hoti vipassitum  
Anāvilamhi udake mukhass' olokanam viya
- 480 \ . . . . . yathādhikavasena hi  
iūpāiūpabhavē hoti bhavo 'nantagunodayo
- 481 Bhāvanābalayuttassa abhūññāpi samyjjhāre  
sādhū . . . . . vīsesā iya mantajā
- 482 Iddhi paracittañānañ ca puimajāti-anussati  
dibbacakkhuñ ca sotañ ca pañcābhūññā imā matā
- 483 Imāpi bhāvitattassa sacittavasavattikā  
tapovīsesā hontīti bhāvetabbā hi bhāvanā
- 484 Sunetto sattavassāni bhāvetvā mettā uttamam  
Sattasamvattakappesu nemam lokam punāgamī
- 485 Samvatte ca vivatte ca brahmaloke 'va samsarī  
Chattimsakkhattum devīdo āsī ten' eva kammunā
486. Anekasatakkhattum so cakkavattī mahāyaso  
āsīti sutvā kim aññam bhāvanāvannanam vade
- 487 Aniccānantasaññāyo mettāto pi mahapphalo  
tāsam phalamahattam ko . . . . .
- 488 Dahantā va udetiha bhavatanham yato hi tā  
atimando pi aggīva vattamāno sakāsāyam
- 489 Tato tā sattasankhāre asilitthassa bhāvato  
mettāto pi visitthāti vuttā nibbānamaggadā
- 490 Velāmadāne patthāya yāva mettādīkam phalam  
vatvā aniccasaññān tu acchāyēghatākalikam

- 491 Tato mahapphalataṃ idan ti mahāḍipavā  
dīpabhūto tilokassa nāyako siddhuddāyako  
492 Tasmā aniccasaññā 'va bhāveyya satatam budho  
samsāraghoṇanākaṃ muttikāmo mahāgunam  
493 Kammatthānatthāne patitthapetvāna cittaṃ an-  
bhūte  
nīvaṇe bhāṇitvā kāmānañjavam kaṇṭvāna  
494 Rūpagarubhānam ujjiya arūpaloke pi sangam  
apahāya  
calam iti bhavagatam akhilaṃ ñatvā katvāna vi-  
yavānam  
495 Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-  
pattā  
gatamaranamaṇam aṇaṃ viṇayaṇam viṇa-  
pīṣagatam  
496 Asulabham abbhutam atulaṃ niccam nūjam  
asokam atisantam  
khanavānam avmodhentā nibbānapuṇam bhajatha  
khippam

## X PATTIDĀNANISAMSA-GĀTHĀ

- 497 Attattham anapekhitvā parattham diyate jato  
kattakataññūlāyocā pattidānam viṣeṣitam  
498 Patikāmapare loka ānāḍābyatamgata  
Upakārasamatthassa sato ko na kaṇṭeyya kim  
499 Matassa kammadosaṇa petabhūṭassa jantuno  
iha vā vyasanatthassa upakattā sudullabho  
500 Ye ānisaṃsā nidditthā dāne nānupāhāṇā  
savisesā 'va te sabbe pattidāne pi vediyā  
501 Yaḍi te anumodanti paṇḍitā bhāṇikā  
petā dānam pariggayha tesam tam upakappatī  
502 Yam yam tam uddisitvāna dānavatthu paṇḍitā  
tam tam tassa khanen' eva uppajjati asamsayam  
503 Itidam Sāriputtassa mātupetāya dānato  
sādhitabban tu ānāḍābyatamgata vijānatā  
504 Tassābhāve pi aññassa saṃnāḍābyatamgata  
tasmim sante asante pi dāyakā tu anupphalā

- 503 Samsāre anamattagge so loko tassa ñāṭhi  
suñño assāti atthānam itī ñeyyam hi yuttito  
506 Yassa tasssa manussassa ukkatthā lāmakāpi vā  
paccayā sulabbhā eva viyena paṇīyesato  
507 Petā hi nekavassāni khuppiṇāsātūāpi ca  
paccayā na labhant' eva gavesantāpi sabbaso  
508 Tesam sakammadosena sannānam byasanannave  
b atthi suvimicchitam  
akaṇṭo caṇṭho hi tamhā nikkāṇo nu ko  
509 Tasmā santo sappuṇṇā kataññū katavedho  
petadānādikam patti denti kāuññācoditā

#### XI ANUMODANĀNISAMSA-GĪTHĀ

- 510 Issāvāpādamaccheram viḥimsā cāpi nāsiya  
gunāādhītacitto yam anumodati modako  
511 Yato tato mahesakkho suṇṇo bhogaṇāpi ca  
dighāyuko sadā hattho hoti puññānumodako  
512 Vissajjtvāna nissangam catupaññāsa kotiyo  
katvā Jetavane ramme viḥāṇam cāudassanam  
513 Sonabbhinkāmahatthassa sudattassa suṇṇato  
disvā sabbaññubuddhassa sanghassa dadato sīrim  
514 Aho dānaṇ tī bahuso udānam abbhudhāyam  
mānava anumodanto adento kākaṇam pi ca  
dāyakato pi adhikam alatta kusalodayam  
515 Akatvā kāyavācāhi adatvā kiñci hatthato  
cittappasādamatto pi yadi evam phalāvaho  
516 Anumodanajam puññam cittāyattam mahāphalam  
akaṇṭo caṇṭho hi socaṇiyo ayam jano

#### XII DESANĀNISAMSA-GĪTHĀ.

- 517 Dāradāṇākanettādī dānam datvā anekaso  
vīavīyena yo laddham dhammam desetī saddhaya  
518 Apatthento yasolābhasakkārādīni attano  
hitajjhāsayato eva satthu kiccakaro 'va so  
519 Desakassa abhāvena yato appaṇṇa' lakkhī  
bahū samvijjamānāpi na phusant' eva nibbutim









- 566 Puññam asaddahantassa aññato va sukhathhino  
andhabhūtassa lohassa anattaththābhisaṅgino  
567 Ālassenābhībhūtassa aviññūjanasevino  
puññakammādayakāro satthukiccam 'va so kaṇe  
568. Ye cānumodane vuttā gunā ye cāpi desane  
te ca yojjā yathāyogam asesā sampahamsane

XVII SARANĀNISAYISA-GĀTHĀ.

- 569 Tathāgatam vitaranam catumāsaanañjayaṃ  
saiaṇam ko na gaccheyya kaiaunābhāvitāsayam  
570 Svākkhātāṃ tena saddhammam samsārabhaṇa-  
bhañjakam  
Kaiaunāgunajan tassa saiaṇam ko na gacchati  
571 Paripitāmataiaṃsaṃ - - - -  
saṅgham puññakāiaṃ ko hi saiaṇam - - -  
572 Ekādasaggisaṃtāpaiaṃhitam iatanattayaṃ.  
- - - - -  
anotattātisitalam  
573 Saranaṃ tī gatam dukkham na sakkoti patāpituṃ  
yathā tinukkā nimmuggā anotattam abhāsaie  
574 Bhītā hi saiaṇam yaṇṭi nadipabbatakānane  
kā hi tesam saiaṇatā maiaṇam yesu vijjati  
575 Yo ca Buddhañ ca dhammañ ca saṅghañ ca saia-  
naṃ gato  
maiaṇassāpi nāsaṃja kaiaṇam tamhi vijjati  
576. Aho aññā - - - - ānā balavati bhusam  
sadoṣe saiaṇam yāti yāya andhikato jano  
577 Dosavase kaiaunābalaṃhino yo saiaṇaṃ tī naiaṃ upa-  
gacche  
So kaiaunaṃ maiaṇaggahakinaṃ samsaiaṇat' eva  
bhavodadhiṃajjhe  
578 Yo atulo asamaṃ dipadagga kālābalappaiaṃmaddana-  
sūlo  
tam saiaṇaṃ tī gatassa hi loke sabbaiaṇesu bhayaṃ  
na hi atthi  
579. Te na Tathāgatapabbataiaṃjam ye saiaṇaṃ tī gatā  
naiaṇadevā  
te maiaṇādibhayaṇa vihiṇaṃ nissaraṇaṃ viiaṇaṃ  
upayaṇṭi



- 596 Gunannavapaṇikkhittā sīlāmalatalā subhā  
 Buddhabbhūmī hi yā loke laddhā vīṇavaṇehi sā  
 597 Visitthā sabbabbhūminam yaḍi puññena labbhati  
 alabbhanīyam puññena loke aññam hi kim siyā  
 598 Sabbam puññam hi nissesam manussatte samujjhati  
 tam pabbatanadivijjūjalacandādiccañcalam  
 599 Tasmā imamkhanavaṇam laddhāsabbatthasādhakam  
 ādittacelasīsā 'va yogam samanuyyujjatha  
 600 Pamādam dūṇato katvā appamādo 'va seṇṇo  
 kalyāṇamitte nissāya bhāvanīyagunīlāṇa  
 601 Pamādo sabbadosānam hetūti paṇikkhito  
 appamādo tathā sabbagunānam hetu sammato.  
 602 Pakkhandati anattthesu pamādo paṇikkappito  
 subham sukhañ ca niccañ ca attāti vipariyesato  
 603 Tato asuci bibhaccham duggandham kimisankulam  
 deham paṇamajeguccham bhajanīyan ti passati  
 604 Hatthāhāṇika-aggīva hatthasampaiṇvattato  
 niyāpathacakkhena bhajanīyam sudukkhato  
 605 Pabhanguram paṇāyattam paccayāyattam appakam  
 paṇikārantāyan disvā mayhate sukhasaññayā  
 606 Cittassānantāyan cittam pavattantam nūnantāyan  
 uppaṇṇitvā nūjjhantam api dīpasikhā viya  
 607 Lahuppavattito tathha adisvāna aniccataṇ  
 niccaṇ ti paṇiganhāti pamatto cittaśantatiṇ  
 608 Dubbale paccavāṇatṭe nissāye khandhapaṇicake  
 saṇṇindriyaviññāṇasamavāyena sādhitam  
 suṇiyakantindhanādiccasambhūtam iṇa pāvakaṇ  
 609 Kuṇiyam avijānanto attā atthāti maññati  
 maññanto Mārapāseṇa āsāsaññeṇa bajjhati  
 610. Baddho tena yathākāmakāṇiyo va hoti so  
 ajjhato va baḷisam maccho āmisatanhayā  
 611 Appamatto tu dhammāṇam sabhāvaṇ anugāhati  
 sabhāvaṇ anugāhanto maññanīyam na passati  
 612 Tato so tibhavaṇ disvā nissāyaṇ bhanguram  
 dukham  
 naṇake enavatto va tato nibbindate bhusam  
 613 Tato so sattaśankhāye viṇajjati na iṇajjati  
 viṇatto na enass' eva vimuccati samāhito

- 614 Vimuttisāiam nāthassa sāsanam sūadassino  
appamattassa vasato sā vimutto na dullabhā
- 615 Tasmā hi appamādena vihareyya agāro  
pattam paramavirehi patthento paramam padam
- 616 Iti sūti idam atigambhūam  
amalavipulattham  
uddissa Buddhasomam uparacitam ganthabhīrū-  
nam
- 617 Mandānam dhammakathāna yānabhiññānam apī ca  
sugamataiam  
bhavatūti suttiyuttim avokkamitvā avitthinnam
- 618 Thātu eiam saddhammo dhammadharā ca idha  
titthantu  
sangho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanācanussāhena janitapuñ-  
ñena  
bhavatu sakalo pi loko tilokanittaranasamatthiyo
- 620 Buddhapādena sahitaṃ laddhā mānusasambhavam  
sāsane pabbajitvāna nālam bhikkhu
- 621 Kikīva andam camarīva vāladhim  
piyam va puttam naṇanam va ekakam  
tath' eva sīlam anuakkhamānakā  
supesalā hotha sadā sagāravā

- 
- 1 Dittamittādittamittā sabbe sappurīśādayo  
anumoditvā-m-imam puññam pāpunantu sīvam  
padam
- 2 Tasmā hi maccāmaccādisādhavo  
anumoditvā-m-imam puññam sādhaṇtu sīvam  
padam
- 3 Sabbe sattā ca bhūtā ca hitā ca ahitā ca me  
anumoditvā-m-imam puññam bhūtu sīvam  
padan ti
- Pattidānānumodanāyi
- 4 Bhavābhavā samsaranto yāva nibbānapattiyā  
jātissarena nānena tihitupatīsandhiko

- 5 Uppannuppannabuddhesu pūetvā sabbapāīamī  
Mangalo viya sambuddho hutvā loke anuttaro
- 6 Samsāre samsarantānam sattānam hitamāvaham  
dhammanāvāya te netvā tāīayissam bhavannavāti
- 7 Iti 'nekehi nāmehi kittiyā ca mahesinā  
vutthānagāminīsattā paīisuddhā vipassanā
- 8 Pubbaṇogo bāhusaccam desabhāsā ca āgamo  
paīipucchā adhigamo garusannissayo tathā  
mittasampatti c' evāpi patisambhīdapaccayāti

## Notes

[For the present text of the Saddhammopāyana I have had the use of a MS (in Sinhalese writing) in the British Museum, Oriental No 2248, and the very accurate edition (in Sinhalese character) with Sanna by Batuwantudāve Pandit printed at the S'āstīādhāna Press, 1874. The differences between the MS and the printed text are not very numerous or important. I have distinguished between va = eva and va = iva by printing va whenever it stands for eva.]

| PAGE | V  | PAGE | V   |
|------|--|------|---|
| 37   | 27 MS cāpi B c'eva   | 39   | 65 B pativedo   |
|      | 30 MS -attiko  | 40   | 68 B sampasaññitā   |
| 38   | 35. MS rajjādāno ucit-<br>tāyo The Sanna<br>divides rajjādāno-<br>citatāya into rajja-<br>dāne and ucitatāya | 73   | MS sudubbuddham<br>B na subuddham                           |
| 44   | Kānakacchopa-<br>mena for Kāna-<br>kacchapopamena<br>See Therī G v.<br>500, Com p 215                        | 80   | MS vañcanā  |
| 49.  | MS ca<br>B. va<br>khanaggassātipā<br>tanam   | 81   | MS mittābhijjanti<br>kāīanā                                 |
| 39   | 55 B. sampavācāhi.   | 84   | MS yam yam nīj-<br>hāti tasseva<br>ijjhati aññāyen-<br>aññā |
|      |  | 41   | 85. MS omits yo   |
|      |  |      | 92 MS cittatā B vicittā                                     |
|      |  |      | 98 MS lobhādhiggaḥitā<br>ante                               |
|      |  | 42   | 103 MS andhakakakātā-<br>nanā                               |

PAGE

- 42 104 MS virūpatova  
B virūpateva ac-  
cording to San-  
na - virupatā  
iva
- 108 MS aññamaññāva-  
lambiya
- 113 assasingo, 'horns  
of a horse,' is not  
the usual expres-  
sion to denote any-  
thing impossible  
or extraordinary  
We expect to find  
sasa-singo - sasa-  
visāna, 'the horns  
of a hare' (see  
Jāt III p 477, v  
80, Telak 56)
- 43 128 MS pi ca  
B api
- 135 MS ayam  
B pyayam
- 137 MS avejjhāhārabho-  
jinam
- 44 144 MS khalupamsum-  
hi
- 153 MS nāsāajjūhi  
B nāsāajjumhi
- 45 159 B ākottetvāna
- 160 MS yāvane  
passantā
- 172 MS mātito
- 46 178, 179 These are from  
Anguttara III 35 4
- 179 MS phantvā  
B phutā

PAGE

- 46 181 MS viavanto  
vidhāvanto ito  
tato
- 47 189 MS udikkhanteva
- 194 MS kotisimb  
ali (see Telaka-  
tāha G v 38)  
B kutasimbali  
MS c'eva B cāpi
- 198 MS tahim
- 201 MS hi patikāiattho  
pi dukkhamo
- 48 210 MS pāpakammāni-  
sevanan ti  
MS adds after v 210  
puññakammarato  
siyā ti ettha
- 49 225 MS adds vīgatūpa-  
kilesehi desitānus  
satiti yā
- 227 MS gaupadcsa ga-  
mato
- 231 MS saranena sala-  
nattanam
- 235 MS aññāhi sam-  
patti
- 242 MS yahim  
B yamhi
- 50 247 MS pāpakammara-  
tāvāsa
- 248 sabbotuka (see  
Anāgata Vamsa v  
15-17).
- 252 MS kāmajasu-  
kham
- 52 281 MS. khane  
B khate

| PAGE | V    |   | PAGE | V     |   |
|------|------|---|------|-------|---|
| 52   | 277  | MS kata-savāṇa-<br>anthesu paṇisam<br>akatassavam         | 59   | 406   | MS sahaṇupbham                                  |
|      |      |   |      | 407   | MS vṇiyādhigatam                                |
| 52   | 282. | MS. patato va<br>B pāteva.<br>Sanna'pāto iva              |      | 412   | MS tatthato                                     |
|      | 290  | MS avaso anubha-<br>vissāmi                               |      | 417   | MS garusūpi                                     |
| 53   | 294  | MS akatāsato  | 60   | 426   | B lāmahā paccayā                                |
|      | 297  | MS itthanimittāni   |      | 433   | MS balā āvaṇṇitānā<br>ca                        |
|      | 312  | MS appadūsiyo   | 61   | 443   | MS anugāmikatac-<br>chāyā                       |
| 54   | 313  | MS saggunojahaio  |      | 449   | MS paccayābhivek-<br>khanam                     |
|      | 324  | MS yamhi  |      | 452   | MS kilesummūla-<br>kāranabhāvanā                |
|      | 325  | MS tuttham hatt-<br>hatthasiddhiyā                        | 62   | 464   | MS tadābhāvo                                    |
|      | 326  | MS paralokikam  | 63   | 476   | MS hoti alābhe                                  |
|      | 329  | MS -sādhakathāya  |      | 490   | MS mettādījam                                   |
| 55   | 338  | MS ameyyānan tu<br>santānam dussilā                       | 64   | 494   | MS malan<br>B calam                             |
|      | 340  | MS anayāsutta-<br>yuttiyā                                 | 65   | 505   | MS anamattaggehi<br>samsāre                     |
|      | 344  | MS vinayādīm  |      | 507   | B paṇyesantāpi                                  |
| 56   | 353  | MS jīvitukāmo   |      | 508   | sannānam cf Dhp<br>v 327                        |
|      | 358  | MS natthākapiṇiya   |      | 514   | MS kusalodakam                                  |
|      | 362  | MS paṇikkapato  | 66   | 522   | MS desayī desaka-<br>vaio desetā ca<br>dullabho |
| 57   | 370  | MS nūajam   |      | 524   | MS hetuhi.                                      |
|      | 380  | MS athavā corajett-<br>hassa ko na gara-<br>heyya jīvīkam |      | 529.  | MS āvaṇṇiyenti                                  |
|      | 382  |   |      | 532-3 | MS gahanam                                      |
| 58   | 385  | MS sakko ti.  | 67   | 546   | MS pubbopakāias-<br>sa                          |
|      | 388  | MS. na B nu.  |      | 548   | MS pūjayantassa                                 |
|      | 396  | MS vanacchādana-<br>colam                                 |      | 550.  | MS asīti  |
|      | 397  | MS sahaṇavajito   | 68   | 555   | MS paṇivāiasampa-<br>dam . matam                |
|      | 400  | MS atthāya  |      | 557-8 | MS upattheti                                    |
| 59   | 405  | MS addhitā  |      |       |   |



PAGE V

- 68 559. MS tena anacchar-  
antassa  
562 MS pabhaṅgunena  
anumatto  
69 566 MS ca B va  
571 MS puññākāṁso so  
573 MS nimuggam  
577 MS maṇaṇṇaggaha-  
kumne  
70 580 MS anussasati ca.  
581 MS viśeṣatā.  
584 B mahoghho eva  
MS and Sanna  
mahoghena va  
588 MS niddhikandam  
589 MS accaḥharano  
(see Kh VIII 9, 15)  
590 MS pajjoteñṇavabhā-  
sita, altered from  
pajjotenevabhāsita  
. . . katamsita  
pariggahā  
592 MS -suvannamam  
siddhiṁ  
593 MS. sukhavissanka-  
cāriṁ  
594 MS padhāṇilavijitā  
595 MS bojjhaṅgaku-u-  
mākinna  
71 596 MS viravehi yā.  
602 MS. attānāti vipari-  
vaye  
604 MS hatthahārīka-  
aggīva . . . iriyā  
pathakacakkena  
haranīyam.  
605. MS. pabhaṅgunam

PAGE V

- 71 605  
tam appakam pa-  
tikāṇakaram  
607. MS paṇṇābhāti  
608 MS sūṇakantī  
dhanādīccasam-  
bhūtam  
611 MS hi B tu  
612 MS bhaṅgunam  
72 615 Here ends the "Ap-  
pamādanīsam-  
gāthā"  
617 MS piṇḍa B apica  
MS avitthinnam  
618 MS thātum cira-  
saddhammo sad-  
dhammadhārā id-  
ha thātum  
619 MS samatto ti  
In the MS, ll 618, 619  
follow 620, 621  
After line 621, MS. adds—  
"Iti bhaddanta Ānandattare-  
na katam Saṁvāsa-  
sa saññāharanam samattam"  
621 This verse is bor-  
rowed from Bud-  
dhaghosa's Sum-  
aṅgala Dīgh. I. 1.  
7, p 56  
72 1 MS dalhamittādit-  
thamittā, but at end  
of Sanna dittha<sup>o</sup>  
3 Pattidānānumoda-  
nāyī not in MS  
text, occurs at  
end of Sanna.

Verses 7 and 8 are not in the MS text, but occur at end of Sanna.

Instead of these lines, MS has, "subham atthu sayam-bhu hessam "

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## Notes and Queries.

BY THE

REV R MORRIS, M A , LL D

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### ACCĀDAHATI

Childers has no references for this word, but the gerund *accādhāya*, occurs in the phrase “*pāde pādam accādhāya*” (M P S IV p 47, Anguttara III 16. p 114)

ACCĀDETI, from root *chad*, ‘to put on,’ occurs in M P S IV p 46 “*mam accchādehi* Anguttara III 18, p 107, “*Kasāyāni vatthāni accchādetvā*” (see *Vimāna* 22 5, see *Thera G* v 70)

### AÑJASA

The only meaning given to *añjasa* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even’

*Ākāsa-dhātu añjaso hoti* (Sum p 201)


“*Sukham sukhatto labhate tad ācāram kittiñ ca pappoti yas’ assa vaddhati*

*Yo ariyam atthangikam añjasam ujum bhāveti maggam amatassa pattiyāti*”

(*Thera Gāthā* v 35)

“*Tvaṃ ca me maggaṃ akkhāhi añjasam amat’-ogadham*” (Ibid v. 168)

“*Maggañ c’imam akutūlam añjasam sīvam*” (*Vimāna* Vatthu 16, 7, see also 50 20).





## ATI-DHONA-CĀRĪ

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf the Com to Dhammapada v 240), "atidhona cā ī ti dhonā vuccatī cattāro paccaye Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamivā cattāro atidhona cā ī nāma idam vuttam hoti," &c

"Ayasā va malam samutthitam tadutthāya tam eva khādati

evam atidhona cārīnam sāmi kammāni nayanti duggatim" (Dhammapada v 240)

Prof Fausboll translates atidh° by 'transgredientes,' Prof Max Müller by 'transgressing,' but they throw no light upon the meaning of dhona

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof Fausboll, who connects it with the root dhu, 'to shake,' 'he who has shaken off sin'

"Dhona ssa hīn' atthi kuhīneci loke  
pakappitā ditthi bhavābhavesu  
māyañ ca mānañ ca pahāya dhono  
sa kena gaccheva . . . so"

(Sutta Nipāta IV 3 7, see II 12 9; IV 6 10)

The Mahāniddeśa connects dhona with dhov (Sk dhāv), 'to wash,' as well as with dhu, 'to shake'—

"Dhona vuccatī paññā Tāya paññaya kāyaduccaritam  
dhutāñ ca dhotañ ca sandhotañ ca niddhotañ ca .  
pe assā (read arahā?) imehi dhoneyyehi  
dhammehi samupeta upāgato . tasmā arahā dhono"  
(Com on Sutta Nipāta IV. 3, 7)

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp dhauna (Cf Sk dhauta, 'purified,') whereas from dhu, 'to shake,' the pp is in Pāli dhuta or dhuna.

There is another *dhona* in Jāt III p 160

“*Ayam eva so Pūṇiya dhona-sākho*  
*yahim ghātayim khattiyānam saḥassam*  
*alankate candanasālitte*  
*tam eva dukkham paccāgatam mamāti.*”

*Dhona* is explained in the Com by *patthata*, ‘spread-  
 ing’ But as the Nigodha tree was consecrated to a  
 devatā, I think *dhona* means ‘pure,’ ‘consecrated’

#### ADDĀYATE

“*Addāyate (v l allāyate) ayam iukkho api vāṇi*  
*ca sandati*” (Jāt IV p 351)

Here *addāyate* (Sk *ādiyate*) means ‘to be  
 wet.’

#### ANUDHĀRETI

“*Setañ ca chattam anudhārayum marū*” (Sum  
 p 61).

A parallel passage in Jāt I p 53 has *dhaṇḍamāno*

In the prose version, preceding the Gāthā, we have,  
 without any various reading, *anuhīyamāne*, from  
*anuhī* (setamhi chatte *anuhīyamāne sabbā ca disā*  
*anuviloketi*), which in Sanskrit means ‘to imitate’

*Anudhāreti* (*anu-dhi*, not in Sanskrit), ‘to hold  
 up’

#### APACCHĀPURIMAM, APUBBAM ACARIMAM

“*Bodhisattassa patanañ ca kañcanakakkata-kassa sāta-*  
*kantarato langhanañ ca kākassa āgantvā Bodhisattassa upe-*  
*ṇṇiyanañ ca apacchāpurimam*” (Jāt III p 295)

*Apacchā-apurimam*, ‘not before and not after,  
 =simultaneously

“*Evam eva kho . dhammasantati sandahati, añño*  
*upparjati añño nujjhati, apubbam acarimam vija-*  
*sandanati*” (Mil p 40) See *Mahāvīratpatti* p 41

*Apubbam acarimam* occurs also in Puggala I 19,  
 and it is thus explained in the Com, “*apure apacchā*  
*ekappabhāra*” See *Dhammapada* pp 83, 90

## ABHAYŪVARA.

“Abhayūvaīā ime samanā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42)

The Cambojan MS O 1261 (British Museum) supports this reading

In the Vinaya Texts I p 197 abhayūvaīa is translated ‘secure from anything’ There is no such word as uvara, but ūvara might possibly represent uvvara = udvaīa from vi + ud This, however, would not satisfy the requirements of the sense of the word

In Jaina Prakrit uvara is equivalent to Pali upaīato, and I think that abhayūvaīa = abhayūpaīata, a term which we actually find in the Puggala I 12, p. 13 “Satta sekhā bhayūpaīatā ye ca puthujjanā silavanto aīahā abhayūpaīato”

The Com to the Puggala has the following note—  
“Bhayaena upaīato ti bhayūparato Sattā pi sekhā puthujjanā va bhāyitvā bhāyitvā pāpato oramanti pāpam na karonti . Khīnasavo imesu catasu bhayesu” ekam pi na bhāyati, so hi sabbaso samucchinnabhayo, tasmā abhayūpaīato vuccati”

## ABHINIROPANA

“Vitakkassa abhiniropana-lakkhanam tatham avitatham” (Sum p 63)

“Vitakkītan ti abhiniropana-vasena pavatto vitakko” (Ibid p 121)

“Sammā - abhiniropana - takkhanō sammā-sankappo” (Ibid p 314, l. 2)

“Visesato pan’ ettha sammā-sankappo abhiniropeti” (Ibid 314, l 14)

Abhiniropana, ‘investigation, reasoning,’ from the causal of abhi-ni-īuh, not in Sanskrit, ‘to investigate’

The Mahāvvyatpatti (p 94) has abhinirūpanā

“The four fears are duggatī-bhaya, vatta-bhaya, kilesa-bhaya, apavāda bhaya

## AVAKKHALITA

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a m’  
(Sum. p 66)

A v a - k k h a l i t a (v. l a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

## AVADĀYATE.

Bhūtānam nāvadāyissam (Jāt IV p 178)

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for’ Cf. Sk a v a - d a y a t e

## AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a t i p a n n o t i a t t h o” (Sum. p 67)

A v a g a t a = a p a g a t a (see also Sum p 141) Compare a v ā k a i i = a p ā k a i i, ‘removed’ (Vimāna 48 5)

## AVASEKO

“Yathā h i y a m t e l a m m ā n a m g a h e t u m n a s a k k o t i, v i s - s a n d i t v ā g a c c h a t i, t a m a v a s e k o t i v u c c a t i” (Sum p 141)

AVA-SEKA is the Sk a v a - s e k a, ‘sprinkling’ See my note on AVASEKA in the P T S J for 1886

## AVYĀSEKA

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i a h i t a t t ā a v y ā s e k a m a s a m m i s s a m p a s i s u d d h a m a d h i c i t t a s u k h a m p a t i s a m v e d e t i t i” (Digha II 65, Sum p 183)

“A v y ā s e k ā a m u k h a i ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v 926)

## ĀLAMBA.

“Ā l a m b o g a g g a r o b h i m o s ā d h u v ā d i p a s a m s i y o” (Vimāna 18 9 = 50 24)

The Sanskrit is ālambaia, ‘drum,’ and we find the corresponding ā l a m b a r a also in Pāli (Ibid 54. 18); but the shorter form is confined to the Pāli

## ĀTĀPETI.

“Ye pana tam nibbānam pariyesanā te kāyañ ca cittañ  
ca ātāpetvā ekantasukham nibbānam anubhāvanti”  
(Mil p 314-5)

‘Visamabhojanena kāyam ātāpentī’ (Ibid p 315)  
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon’

## ĀNADATI

“Sampesito va raññā nāgo koñco va ānādītva  
Patīsakkitvā nisīdi garubhāram asahamāno”

(Jāt IV p 233)

Ānādātī (Sk ā-nad), ‘to trumpet’

## ĀPHUSATI

“Tathev’ aham samathasamādhim āphusim”  
(Vimāna XVI 9)

Āphusātī (ā-sprīç, not in Sanskrit), ‘to attain to,’  
‘to reach.’

## ĀBHUJATI

in “pallankam ābhujātī” (Jāt I 71 l 27, Sum  
pp 58 210), ‘to sit cross-legged as a devotee with  
straightened back,’ ābhujātī signifies ‘to bend to or in’  
Sanskrit ābhujātī = to bend slightly

For ābhujātī we often find the reading ābhuñjātī  
(see the passage quoted in the Sum p 210 note 10) In  
Jāt. IV. p 456, we read of a serpent saṁiram dāna-  
mukhe viṣṣajetvā bhoge ābhuñjītva, &c

Here ābhuñjātī is used in the sense of ‘to contract,’ and  
we may compare “sankhīpītvāna bhoge” (Dātha Vamsa  
4 35)

In Buddhavamsa 2 92 = Jātaka I p 18 verse 101  
we find the phrase mahāsamuddo ābhujātī, ‘the great  
ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo pana ābhujātī mb-  
bhujātī samparivattatī.” (p 254)

We have in Sanskrit compounds of bhuj with a va, ā, nīr,  
and vi-nīr, and there is a curious use of vi-nībbhujātī

in Mil p 63, where we should expect to find *vinibbhajitva*  
 “Sakkā nu kho tesam rasānam ekatobhāvaṅgatānaṃ  
*vinibbhujitvā vinibbhujitvā iasam āhaṇitum*”  
 Here *vinibbhujatī* is to separate, isolate. A confusion  
 between the two words is also evident from the fact that  
*vinibbhujitvā* occurs with the various reading *vinib-*  
*bhajjiva* in Therī G 47 —

“Yo nam *vinibbhujitvā* abbhantaṃ assa bāhuam  
*kayā*”

“Sā ubbhujitvā angajāte abhinisīdi” (Sutta Vibhanga  
 I p 40)

Here *ubbhujatī* means to lift up (the clothes). See  
 Cullavagga VIII 10 2

#### ĀMANTANIKĀ

“Āmantanikā 1añño ’mhi Sakkassa vasavattino” (Vi-  
 māna XVIII 8).

Does *āmantanikā* here mean ‘a favourite queen’?

#### ĀMANTANĪYO

“Ācariyo brāhmano mayham kiccākicesu vyāvato  
*gaṇu ca āmantanīyo ca dātum arahāmi bhōjanam*”  
 (Jāt IV p 371)

Com *āmantaniko ti āmantetabbayuttako*

Cf Sk *āmantanīya*, ‘to be addressed,’ from *ā-man-*  
*trayate*

#### ĀBANDHANA

“Ābandhanatthena ñāti eva ñāti-parivatto”  
 (Sum p 181)

*Ābandhana* (Sk *ābandhana*), ‘tie,’ ‘bond.’

#### ĀMASATI, ĀMASANA.

“Kumbhim āmasatī” (Sutta Vibhanga I. p 48).  
 (Jāt. III p. 319).

“Āmaka-mamsa-macchānam patiggahanam eva bhik-  
*kūnam na vattatī no āmasanam*” (Sum p 78)

*Āmasatī* (Sk *ā-miṣ*), ‘to touch, handle’

## ĀMENĀDITA

“Hāse soke pasāde ca kaṇe āmēnditam budho”  
(Sum p 228)

Āmendita, v l āmedita, (from āmīd not in Sanskrit), ‘sympathy’

“Āmenditam karoti,” ‘to show sympathy’

Childers has āmendita in the sense of ‘repetition’  
Perhaps āmedita is the true reading

## ĀYAMATI, ĀYĀMATO

Childers gives no authority for the use of these words  
“Pitthi me āgilāyati, tam aham āyamissāmīti  
vatvā niddam upagato” (Jāt I p 491)

“Ātisambādhe caṅkāme āyāmato ratanike vā ad-  
dharatanike vā atisambādhatā catuttho doso”  
(Jāt I 7)

## ĀYUSSA

“Pañc’ ime dhammā anāyussā”

“Pañc’ ime dhammā āyussā”

(Anguttara V 125)

Āyussa (Sk āyushya), ‘conducive to long life’

## ĀLEPA

“Sīsacchayim sabbetvā ālepam adāsī” (Mahāvagga  
VIII 1 18)

Ālepa, Sk ālepa, ‘liniment, ointment’

## ĀLOKETI

“Nando anudisam āloketi” (Sum. p 194, see pp  
193, 196)

Ālokita (sb), ‘looking at’ (Ibid pp. 193, 204),

Āloketā, ‘a looker on’ (Ibid p 194).

Ālokana (Sk ālokana), ‘regarding’ (pp 194–196)

Āloketi (Sk ālokaṇa), ‘to regard’

## ĀVARATI

“Āṇi taṅge samma dvāṇika āvaṇi āmi dvāṇam Nigan-  
thā nam” (Sum p 235)

For āvata see Sum p. 267

Āvaṇi ati (Sk āvā), ‘to shut to’

## ĀVETHATI

“Āvethitam (v l āvelitam) pitthito uttaman-  
gam” (Jāt IV p 383-385)

Āvethati (Sk āvesht), parivattetr, ‘to turn round’

## ĀSANGA, ĀSANGĪ

“Appo hutvā bahu hoti vaddhat’ eso akhantiyo  
āsangā bahupāyāso tasmā kodham na locaye”

(Jāt IV. p 11)

“Āsangi āsanga kamaṇo” (Com)

Āsangi = Sk āsanga, ‘attachment’, āsangi =  
āsangin, not in Sk, ‘attached’

## ĀSAJJANA, ĀSADATI, ĀSĀDETI

“Kin nu toranam āsajja patikkamasī kuṇjaia” (Jāt  
II 95).

“Ayam pana Mittavindako . khuracakkam āsā-  
desi” (Ibid III pp 206, 207, see Cullavagga VII 3 12)

“So tassa aggananguttham eva āsādesi” (Ibid I.  
481)

See Jāt II 52, III 331, IV 425, Samyutta IV 2 8,  
Cullavagga I 27, Sum p 276

Āsadati (Sk. ā-sad), ‘to approach, attack, strike’

Āsajja = Sk āsādyā, ‘approaching’

Āsajjana, ‘attack’ (Cullavagga VII 4 8)

## ĀSAPPANĀ

“Yasmā pana Buddhānam eka-dhamme pi āsappanā  
paṇisappanā n’ atthi” (Sum p 69, see p 214)

Āsappanā and paṇisappanā from ā-siip (not  
in Sanskrit) are used for ‘doubt, distrust’ See Dhamma-  
sangani, 1004, 1118, 1235



## ĀSABHA, ĀSABHANTHĀNA

Childers quotes āsabha in the sense of 'bull, taureau,' without any references

Āsabha is used with the meaning of great, noble, exalted —

“Āsabhīñ ca vācam bhāsati” (Jāt I p 53, Sum p 61).

Āsabhānthāna = the noble state, the state of a Buddha

“Āsabhānthānan ti settha-tthānam ... nam” (Com to Anguttara IV 8) See Mahāvīyapatti, p 90

“... ” (Sum p 31)

Nisabho is employed in the meaning of a great man (usabha, vasabha) in Samyutta III 2, 9

“So ñāti-sangham nisabho bhanṭvā  
anindito saggam upeti thānan ti”

“Aparājite nisabhandāne bodhipallankamuttame  
pallankena nisīdīva buḍḍhi-sati mahāyaso”  
(Anāgata Vamsa v 67)

The Com explains nisabhandāne by uttamattāhāne, and there is a v l mahattāhāne

We must, therefore, correct nisabhandāne to nisabhānthāne = āsabhānthāne

## IKKHAṆIKĀ

“Rājagahe ikkhanikā ahoṣi” (Sutta Vibhanga I p 107) See Jāt. I 456, 457.

## INĀYIKA

Childers, on the authority of the ... assigns to ināyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor'

“Na hi mayham brāhmaṇa paccūsamhi ināyikā  
Detha dethāti codenti”

(Samyutta VII 1 5)

“Te ināyikehi upaddutā vasitum asakkontā” (Jāt.  
IV p 159)

“Ināyikehi codiyamāno cintesi” (Ibid p 256)

In the Commentary to v 443 of Therī G p 213, we find dhanika explained by ināyika “dhanika-purisa-pāta-bahulamhīti ināyikānam purisānam adhipatana-bahule, bahūhi ināyikehi abhibhavitabbe” The Com to Cāi Pit II 6 explains “dhanikehi paṇipīlito” by “ināyikehi codāyamāno”

In Sumangala, p 215, we find ina-sāmika = creditor

“Tass’ evam pahīna-kāmacchandassa yathā ina-muttassa purisassa ina-sāmike disvā n’eva bhayaṃ na chambhitattam hoti”

Ināyika can hardly therefore represent Sk १११११, ‘a debtor’

In the following passage from the Mahāvagga ināyika is employed for ‘debtor’

“Tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhasu pabbajito hoti Dhanikā passitva evam āhamsu—ayam so amhākam ināyiko handa nam nemāti” (Mahāvagga I 46)

In the first and third quotations codeti is used in the sense of ‘to dun,’ but for codiyamāna we sometimes find tujjamāna (Sum p 213)

Vodāya in Jāt IV p 184, is wrong, and codāya ought to be in the text

#### INJATI, INJANĀ

Lomam na iñje, Therī G v. 231, p 145, Therī G v. 386, p 42, Samyutta V. 5 p 132, VII 2 8, p 181. Sumangala, 167

Inṅta, Therī G Com p 185, is used much in the same sense as iñjita (1 movement, gesture; 2 evil impulse, or

affection) See Jāt II pp 195, 408, Sutta N V 3 1, Anguttara III 32

“Esā kāyassa iñjanā” (Sutta Nipāta, I 11 1).

#### ITIĪHĀSA

Childers gives no references for itihāsa, but see Digha III 1 3 (Sum p 247).

#### ITIĪHĪTIHA.

“Ye me pubbe vyākamsu  
‘icc-āsi iti bhavissati  
sabbam tam itihītiham  
sabbam tam takka-vaddhanam”

(Sutta N V 9 1 = V 18 12)

Itihītiha, ‘oral tradition’ Cf Sk itihā, this indeed, according to tradition

#### ĪTI, ĪTIKA

“Sabbā itiyō apagacchanti” (Mil p 152).

“So vuccati meghe anītikā anupaddavo vassati” (Mil p 304)

Īti (Sk īti), ‘ill, calamity’

Cf “Iddhā phītā ca khemā ca anīti-anupaddavā” (Anāgata Vamsa, 40)

#### INDHANA

“Anedho dhūmaketu vā ti an-indhana o aggī viyā” (Jāt IV pp 26-7, see Therī G Com p 211).

Indhana = Sk indhana, ‘fuel’ For idhuma, ‘fire-wood’, see Tela kaṭṭha-gūhā p 53, J P T S 1884

#### IRIYATI

“Kacci suddho iriyasi” (Jāt III. 498).

In the Com iriyasi is explained by viharasi Cf. viharatīti iriyati, pāleti (Sum p 70)

In the following passages iriyati has its primary meaning of ‘to move, wander about’ Cf. Sk iriyati, āryati

from the root 11, 'to move,' and ñte from root 11, 'to move'

"Yadā ca avijānantā iriyanti amarā viya" (Theia G v 276, p. 33).

"Bhagavā hi kāme abhūbhuyya iriyatī" (Sutta Nipāta V 12 1).

## ISIKĀ

Childers has isikā, a reed, but we ought perhaps to read isikā, as the word is printed at Sum p 105, "isikā viyathito." Compare, however, esika = Sk aishika. Childers gives esika as fem, but it is neuter in Jāt II. p 95, and fem in Com to Anāgata Vamsa v 7

## ISSANTI

"Devā na issanti puṇisa-parakkamassa" (Jāt III p 7)

Issatī = Sk īśhyatī, 'to envy' Kaccāyana quotes the form issayati, 'to envy'

## ISSATTHA, ISSĀSA, ISSĀSĪ

"Tena kho pana samayena āyasmā Udayi issāso hoti" (Sutta Vibhanga II p 124, see Milinda, p 232) "Dhanuggahātī dhanu-ācariya-issāsā" (Sam p 156)

Issāsa = Sk īshvāsa, 'an archer'

Issattha = Sk īshvastīa is also used for 'an archer,' "issattho ālakam pariharatī" (Mil p 418, see Sutta Nipāta III 9. 24) For issatthaka see Mil. p. 419

"Issāsino katahatthāpi dhūā dūrepātī akkhanavedhino pi" (Jāt IV p 494).

"Issāsino ti issāsā dhanuggahā" (Com)

## ĪSO

"Īso vanāni carasi samāni vīsamāni ca" (Jāt. IV 209).

"Iso," 'lord,' applied to a 'black hon.'

## ĪHATI

“Vedena ī h a t i ghatatī vāyamatī tī vedehi” (Sum p. 139)

Ī h a t i (Sk īh), ‘to endeavour,’ ‘attempt’

UKKAMSA, UKKAMSATI, UKKAMSATO, UKKAMSANA, UKKAMSIKĀ

“U k k a m s āvakamse t i u k k a m s āvakamsāni hāyana-vaddhanānam ev’ etam vevacanam” (Digha II 23, Sum. p. 165)

“Narī naro mīhīpavān dhanena  
u k k a m s a t i yattha karoti chandam”

(Jāt IV p 108)

For the causal ukkamseti see Jāt II p 390

“Eka-bhikkhussa hi eko araṇṇatthāya eko dī ‘tāp’ dī ‘ -  
rakkhanatthāyāti u k k a m s a t o dve upāhana-sanghātā ca  
vattanti” (Sum p 82) Cf u k k a m s e n a (Ibid p 110)  
Ukkamsaka (Jāt II p 152)

“Anatt-uk k a m s a n a t o apara-vambhanato” (Sum.  
p 228)

“Sāmu k k a m s i k ā t i sāmam u k k a m s i k ā” (Ibid.  
p 277)

U k k a m s a (Sk utkarsha), exaltation, praise

U k k a m s a t i (Sk ut-krish), ‘to praise.’

U k k a m s a t o, ‘in excess’

## UKKATTHITA.

“Visam yathā halāhalam telam u k k a t t h i t a m yathā”  
(Jāt IV p 118)

Bdf read p a k k u d h i t a m = pakkuthitam See “Notes  
and Queries” in Pālī Text Society’s Journal for 1884, p 84.

U k k a t t h i t a, pp of ukkatth (Sk. ut-kvath), ‘to  
boil up’

## UKKANTATI

“Mamsam ukkantatī” (Jāt. I p 164)

U k k a n t a t i (Sk ut-krīt), ‘to tear off,’ ‘tear out’

Cf o k k a c c a (v. l u k k a c c a) (Jāt. IV. p 210)

## UKKAMATI

“Sāmaṇero maggā ukkamitvā purato gacchanto asubham disvā atthāsi” (Sum p 185)

Sometimes we find okkamati with abl in the sense of ukkamati “Atha kho Bhagavā maggā okkamma (v l ukkamma) (Udāna VIII 5).

Ukkamati (Sk ut-kīam), ‘to step aside’

## UKKALISSATI

“Ukkalissanti nu kho mama sāvakā” (Mil. p 143).

Ukkalissati = ukkilissati (Sk ut-kliṣ), ‘to become depraved’

## UKKĀSIKA

“Anujānāmi bhikkhave ukkāsiṇanti” (Cull V. 1 5).

‘I allow you, O Bhikkhus, the use of an ukkāsiṇa’ (Vinaya Texts III p 68)

Buddhaghosa explains ukkāsiṇa by “vatta-vatti” which is not very intelligible

In Khudda-Sikkhā, section XIX, corresponding to Cull V 1, no mention is made of ukkāsiṇa, but what we do find instead is vattha-vaddhi. This evidently must correspond to Buddhaghosa’s vatta-vatti

Ukkāsiṇa, from the root kash, might be translated by ‘rubber,’ a kind of pad (vatti = Sk vartī), or roll of cotton, with which the delicate bathē could rub himself without too much friction

If vattha-vatti be the true reading, it may mean ‘a pad of (cotton) cloth’, if vatta-vatti be correct, it may signify ‘a roll’

## UKKINNA

“Ukkinna-parikkhāsūti khāta-parikkhāsu” (Digha III 210, Sum. p 274)

“Ukkinnantaṇṇapaṇṇāpāṇṇam” (Jāt. IV p. 106)

Ukkinna pp. of ukkirati (Sk ut-kī), ‘to dig up’

## UKKILEDETI

“Kusalo bhikkhū dosam ukkiledetvā nīharati” (Sum p. 255)

Ukkiledetva caus of ukklīd (Sk ut-klīd, not in Sk, but cf ut-kleda), 'to moisten,' 'soften'

#### UKKHETITO

"Rāgo ca me catto vanto mutto pahīno patinissattho ukkhetito samukkhetito" (Sutta Nipāta I p 96-7)

Ukkhetita (ut-khet not in Sanskrit cf root khet, 'to consume'), 'annihilated'

#### UGGAHĀYATI

"Te uggahāyanti niassajanti kapīva sākham pamuñcam gahāya" (Sutta Nipāta IV 4 4)

Uggahāyati = uggāheta (Sk ud-grāhayati), 'to take hold of, take up'

#### UGGĀRA, UGGIRATI, UGGILATI

"Iti imehi dvīhi kālanehi ayam paṇibbājako yasmā nīccam pi Bhagavantam usūyati tasmā tam usūyā-vis'-uggāyam uggīanto ratanattayassa avannam eva bhāsati veditabbo" (Sum p 41)

See Jāt I p 150, Udāna II 6, Sutta Vibhanga II p 147 For uggilati see Jāt III p 529

Uggāra = Sk ud-gāra, 'vomiting', ud-gilati = ud-girati (Sk ud-grī), 'to vomit'

#### UGGHATITAÑÑŪ, UGGHATITAÑNUTĀ

"Yassa puggalassa saha udāhatavelāya dhammābhīsamayo, ayam vuccati ugghatitaññū" (Puggala IV 15)

For the abstract noun see Sumangala p 291

Ugghatitaññū, 'wise, intelligent' Cf Sk ud-gḥātita-jna

#### UGGHĀTI, UGGHĀTĪ

"Ete vivāda samanesu jātā etesu ugghāti nighāti hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV 8 5)

Ugghāti (ud-gḥāti = Sanskrit ud-ghāta), 'a blow'

In the following passage ugghātī seems to mean 'rugged, hilly' = Sk ugghātīn, 'uneven'

“ Padumānusatam maggā padmapattavibhūsitam  
 Tthitam vaggum a n u g g h ā t i (m) mitam gacchatī  
 vāriano ” (Vimāna V 3)

UGGHAITHA

“Ghamme pathe biāhmana eka bhikkhum ugghattā-  
pādam tasitam kilantam patipadāya sankhā-upāhanāhi, sā  
dakkhiṇā kāmāduhā tava ajjāti” (Jāt IV p 20).

We find a parallel passage in Sutta Nipāta V 1 5, where the text has ugghatta-pāda (v l u g g a t t h a-pāda),- 'with swollen feet' (Fausboll)

Ugghattha (Sk ud-grishta), 'rubbed', ugghattha-pāda = 'foot-sole,' 'with blistered feet'

For ugghamseti (not in Childers, see Cullavagga  
V 1, p 105)

UGGHOSANĀ

“Ugghosanāya mahatim Lichavīṇīṇīsa”  
sannipātetvā” (Sum p 310)

Ugghosānā (uḍ-ghoshana cf Sk ud-ghosha),  
'proclamation'

UCCHĀDONA

Childers gives no reference for this word, but see Sum  
p 220, Mil pp 241, 396, Therī G v 89 Anguttara III  
31

The verb *ucchādeti* (Sk *ut-sādayati*) occurs in Sum. p 88

“Tesam sañña-gandha-haiṇatthāya gandha cunnādihi  
ucchādentī Evarūpam ucchādanam na vattatī.”

See note on U.S.A.D.A.

$$U\tilde{N}CH\bar{A}$$

Childers has no mention of uñchā (Sk uñcha, uñchana), 'gleaning' See Sutta Nipāta V. 1 2, Sutta Vibhanga I p 87, Therī G v 329, p 155, Jāt IV pp

Ughatta, like omatta, &c, is the Sinhalese reading, ugghatta, the Burmese variant



23, 471 Uñchācarīyā, Jāt II 272, III pp 37, 515; Summagala, p 270-71, Therī G Com p 208, unchāpatta, Thera G. v 155, p 21

## UDAYHATI, UDDAYHATI

“Udayhate na iamatī” (Jāt. III p 22)

Udayhatī (ud-dah not in Sk) ‘is burnt, is tortured’

We find udayhatī and uddhayhana in Puggala I. 20

## UTUKA

“Athāpi tasmim nagare nānāvithī tahiṃ tahiṃ  
sumāpitā pokkharanī ramaniyā supatitthā  
Acchodakā vipprasannā sādusitā - u t u k ā -  
samatitthikā kākapeyyā atho vālukasanthatā  
padumuppalasañchannā sabbo t u k a m anāvatā”

(Anāgata Vamsa, vv 15-17)

Utuka=utukāla, cf Sk utukāla

For sādusitā v l sādhusitā, read sandhupitā=perfumed

## UTTARI-BHĀVETI

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāva ye” (Dhammapada v 370) is translated by Prof Fausboll, ‘quinque (sensus) removeat’ In Prof Max Muller’s translation it is rendered ‘rise above the five’ See Thera G v 15, p 3. The Com to Dhammapada explains it by “saddhādāni pañcindriyāni uttarim bhāveyya”

## UTTASATI, UTRASTA, UTRĀSA, UTRĀSĪ, UTRĀSETI

“Rakkhito khaggahattehi uttasam viharim pure

So’ja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G v. 86 3, p 80. See Jāt II 443, where uttaseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum pp. 111, 149), “Nasati loko ti tikkhattum saddam anusāvetvā manusse utrāsetvā (v l uttāsetvā) puna saddam akāsi.



U d a p ā n a (not in Sanskrit), 'a well' Cf Pāli opāna.

#### UDAYA, UDAYANA

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following

"Dhanatthikā udayam patthayānā" (Vimāna LXXXIV 7)

U d a y a n a = Sk u d a y a n a, 'rising,' "Uggrāmaṃ m t i u d a y a n a m" (Sum p 95)

#### UDĀGACCHATI

"Samudāgacchatīti samantato u d ā g a c c h a t i, abhivaddhatī" (Sum p 288)

U d ā g a c c h a t i (u d - ā - g a m, not in Sanskrit), 'to come to completion'

#### UDĀHARANA, UDĀHĀRA

"Ye pana te . bhikkhū navangam Buddhavacanam atthato ca . u d ā h a r a n a t o c a v ā c e n t i" (Mil p 345)

"U d ā h ā r a m u d ā h a r i" = u d ā n a m u d ā n e s i (Sum p 140)

U d ā h ā r a (Sk u d ā h ā r a) = utterance

#### UDĪRANA

"N'atthi buddhānam akāraṇam ahetukam guṇa u d ī r a n a m" (Mil p 145)

See Dharmma-aug 111 637, 720

U d ī r a n a (Sk u d ī r a n a), 'utterance, saying' Cf u d i r e t i 'to utter, speak'

#### UDDĀNA

"Aham p i t a m m a c c h u d d ā n a m k i n e y y a n t i" (Jāt II. p 425)

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents' The Com explains m a c c h u d d ā n a by macchavagga

#### UDDĀLAKA.

"Ahañ c' idam kuravakam ocināmi

U d d ā l a k ā p ā t a l i s i n d u v ā r i t ā"

(Jāt IV pp 440 See Ibid p. 466, Vimāna VI 8).

U d d ā l a k a = Sk u d d ā l a k a, the Uddāla plant (Cordia Myxa)

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcam vā pītham vā tūlonaddham kārūpeyya, u d d ā l a n a k a m pācittiyaṇ ti” (Pācittiya Dhammā 88, Sutta Vibhanga II p 169)

“Payoge dukkatam patilābhena u d d ā l e t v ā pācittiyaṇ desetabbam” (Sutta V p 170)

U d d ā l a n a k a, ‘a tearing out’

U d d ā l e t i caus. of u d - d ā l, ‘to tear out’

UDDIYA, UDDIYANA

“Kāsikāmi ca vatthāmi u d d i y ā n e ca kambale  
te tattha bhāre bandhitvā yāvat’ icchimsu vāṇijā”

(Jāt IV. p 352)

The Com. says “u d d i y ā n e ca kambale ti u d d i y ā nāma kambalā atthi”

UDDEKA

“Uddekam adāsī” (Mahāvagga VIII 1 24, 26, p 277).

U d d e k a = Sk u d - i e k a, ‘a vomit’ See Childers s v u d i e k a

UDDEHAKA

U d d e h a k a m phen’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil p 357)

UDRIYATI

Childers registers u d i y a n a but not the verb u d r i y a t i (Sk u d - d i i), ‘to burst or split open’

U d i y a t i occurs in Sutta Vibhanga II p 254 —

“Kiss’ idam vo ayye paṇṇam u d i y a t i.” There is also the variant reading u n d r i y a t i (= u d - d i y a t i) See Paṇṇāsa, p 232, Mahāvagga III 8, 1, Samyutta IV. 3. 2

The form u d ā y a t i = bhiyyhat i occurs in Dīgha III. 1. 23 (Sum p 266) where there is also the v. l. u n d i y a t i

## UDDHAMSATI

“Citrāmanorimābhūmī natatth’uddham sate rajo”  
(Vimāna LXXVIII 4)

The pp uddhastā occurs in Anguttara III 69

Uddham sate (Sk ud-dhvams), ‘to be covered’

## UNNANGALA.

The expression “unnangalam karoti” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā sakala-Jambudīpam unnangalam katvā dānam adāsi” (Jāt II p 367, III p 129, IV p 355)

Unnangalam karoti must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb khobheti or sankhobheti, “So sakala-Jambudīpam khobheti mahādānam pavattento” (Jāt IV p 176, see II. p 119, Ibid p 191) Cf “Tutthassa sakala-saīram khobhayamānā pīti jāyati” (Sum p 217)

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving

## UNNATI, UNNAMA, UNNAMATI, UNNĀMETI

Unnati, or unnati, ‘pride, upishness’ is given in the Dhammasaṅgani 1116, 1233, as a synonym of māno

“Yo evarūpo māno . . unnati unnamo ketukamyatā cittassa idam vuccati mānasaññojanam” Cf Sk. unnati, ‘rising’

“Yathā nāma unname (on rising ground) vattam udakam yena ninnam tena gacchati, &c” (Sum. p. 154). Khud Pāth vii 7 Cf. Mil p 349

Unnama (not in Sanskrit) = pride See extract under UNNATI above

“Unnatā bhūmippadesā onamanti, onatā unnamanti” (Sum p 45, see Udāna VI 10)

For unnāmeti (unnamayati), ‘to exalt,’ sometimes written unnāmeti see Sutta Nipāta II. 13 8

“Etādisena kāyena yo manne unna metave param  
vā avajāneyya kim aññatī adassanā?” (Ibid I 11 14)

Unnata (v l. ukkallam), ‘a kind of embossed ornament,’ must be referred to this group

“Unnatam mukha-phullañ ca angadāmanī mekhalā  
Puññakammābhiniḍḍatā kappaiukkhesu lambare”

(Anāgata Vamsa v 25).

Mukhaphulla = mukhaphullaka, is found  
in Mahāvīratpatti p 78

#### UNNALA, UNNALA

“Unnalā vicariṣṣanti kalahābhūatā magā” (Theira G. v  
958)

It is often found with the dental l See Puggala III 12.  
p 35

Un-nala means ‘uplifted, insolent,’ and is perhaps  
connected with a root nal

#### UNNĀDĪ, UNNĀDINĪ

“Manussā unnādino hutvā Jetavanam pavasiṭvā”  
(Jāt II p 216)

“Unnādinī ahosi” (Sutta Vibhanga I  
p 336)

Unnādī, ‘tumultuous, noisy’ Cf Sk unnāda, ‘crying  
out’

#### UPAKACCHAKA

“Yathā nāma . . . yo keci yodho patisattum  
upakacchake gahetvā ākaddhitvā khippataram sāmno  
upaneyya so yodho loke samattho sūro nāma” (Mil p 293,  
Sutta Vibhanga I p 39)

“Sambādho nāma ubho upakacchakā muttakā-  
nam” (Sutta Vibhanga II p 260)

Upakacchaka, ‘the waist, hip, the part below the  
girdle’ Cf Sk upakaksha, ‘reaching to the shoulder’

#### UPAKANNA UPAKANNAKA

“Mā kho tvam Kappata pacālesi, mā tam upakan-  
namhi tālessam” (Theira G. v 200)

Upakannaka-jappi, 'one who whispers into the ear (of another),' 'a spreader of reports' (Anguttara Nīkaya V 111).

In the first passage upakannamhi means 'under the ear,' 'close to the ear,' Cf Sk upakarnam, 'close to the ear', upakāṇikā, 'report,' 'rumour'

## UPAKĀRI

"Edisā nāma amhākaṃ upakārino n' atthīti" (Sum p. 187)

Upakāri — Sk upa-kārin, 'a benefactor'

## UPAKINNA

"Rājaka upakinnaṃ idam subhaṃ vimānaṃ" (Vimāna XXXV 1)

Upakinna, the pp of upakīṇati (Sk upa-kīṇi), 'to cover'

## UPAKKITAKA

"Atha kho āyasmato Nandassa saḥāyaka bhikkhū āyasmantaṃ Nandaṃ bhatakaṇḍaṇa ca upakkīṇakaṇḍaṇa ca samudācariṇi bhatakoṇḍaṇa āyasmā Nando upakkīṇakoṇḍaṇa āyasmā Nando accharāṇaṃ hetu brahmacariyaṃ carati" (Udāna III 2).

Upakkīṇaka, 'a dealer,' from upa-kīṇi, 'to purchase'

## UPAKŪJATI

"Imā tā pokkharaniyo sammā cakkavāka upakūjītā Mandālakehi sañchannā padumuppalakehi ca"

(Jāt IV p 359)

Upakūjati (Sk upa-kūj), 'to fill with a sound'

## UPAKKOSATI

"Manussā sannipatitvā . . . rājagane upakkosimsu" (Jāt IV p. 81; Ibid p 317, Sum p 281)

## UPAKKAMA, UPAKKAMATI

“Dissanti . . . vejjānam upakkame bhesajja-pānānulepā, tena tesam upakkamena logo patimvattatīti” (Mil p 152, see Ibid p 151, Theira G v 149)

Here upakkama (Sk upa-kīama) is employed in the sense of unfau means, treachery, plotting See Sum pp 69, 71, 318, Mil p 135

Opakkamika (not in Sanskrit) is also found in this sense

“Opakkamikenā patipīlito akāle maratī” (Mil pp 135, 304)

The verb upakkamati (Sk upa-kīam), ‘to attack,’ occurs in Udāna VI. 8

“Aññamaññam pāṇiṃ pi upakkamanti ledḍhū pi upakkamanti,” &c

It occurs in quite a different sense in Sutta Vibhanga I pp 110, 111

## UPAKKHALATI

“Sāmi appamatto hoti mā pādam khaṇi-y-asmanī yathā te upakkhalitvā pādo pāsānasmim na khaññati tathā otarātī” (Jāt III p 433)

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, tip’

## UPAGANHANA, UPAGANHĀTI

“Apilāpanalakkhanā satī upagānhanā-lakkhanā cāti” (Mil p 37)

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagānhaṭī” (Ibid p 38)

Upagānhanā = Sk upagrahana, ‘meditating.’

Upagānhaṭī (Sk upa-gīah), ‘to take up’

## UPAGHĀTĪ.

“A-paīūpaghāṭī=paramavihethetvā” (Jāt IV 36).

Upaghāṭī (Sk upaghātīn), ‘muzzling, hunting’

For upaghātī see Sum p. 273



## UPAGŪHATI

“Ehi tam upagūhissam . ehi upagūhassu man ti” (Jāt III. p 437, see Ibid I pp 346, 349, Jāt II p 424)

Upagūhati (Sk upa-gūh), ‘to hide, conceal’

In Jāt. III p 350, “mañcakam upagūhītvā nipajji” it means, ‘to clasp, embrace’

## UPACAYA, UPACINĀTI, UPACCIYATI

“Jhānāni upacetum bhāvetum” (Thera G v 199 Com)

Upacināti (Sk upa-ci), ‘to cultivate’

“Odana-kummāsū pacayāti odanena c’ eva kummāsena ca upacito vaddhito” (Dīgha II 83, Sum p 220)

Upacaya = Sk upacaya, ‘accumulation, increase’  
For upacita, ‘accumulated’ see Samyutta III 2 10

Upacciyati (passive) occurs in Thera G v 807

“Yathāssa passato rūpam sevato vāpi vedanam  
khiyyati nopacciyati evam so carati sato”

## UPACCHEDAKA

(1) Upacchedaka (=upaccheda see Sum pp 136, 159) in “jīvīṇḍhī upacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum p 69)

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt I. p 418).

Upacchedaka is not in Sanskrit, but, cf chedaka, ‘cutting off’

## UPAJIVATI, UPAJIVĪ

“N’eva tam upajivāmi na pi te bhatak’ amhase” (Jāt. III p 309).

See Sutta Nipāta III 9 19. 21, Thera G v 943, p 86, Jāt III pp 309, 338, 339, Mil p 231

For upajivī, upajivinī see Mil. pp 122, 160,

Therī G. Com p 182, Sutta Nipāta I 12 11, “Upāsako kocchabhandū pajivī” (Vimāna LXXXIV 46)

Upajivatī (Sk upa-jīv), 'to live by,' 'be supported by'

## UPATĀPA

"Idam [nibbānam] nī upatāpam" (Thera G. v. 512, p. 173)

Nī-upatāpa, 'free from pain' Cf Sk upatāpa, 'pain' See Jāt II p. 178, IV pp. 11, 126

For upatāpana see Jāt IV p. 13

## UPADAYHATI.

"Atipātena upadayhati" (Mil p. 277)

Upadayhati (pass. of upa-dah), 'to be burnt up'

## UPATTHAMBHANA, UPATTHAMBHETI

"Yathā . . . puriso gehe patante aññena dāunā upatthambheyya, upatthambhitam santam evam tam geham na pateyya, evam eva kho upatthambhana-lakkhanam vīriyam" (Mil p. 36)

"Yathā hi patato gehassa upatthambhan' atthāya thūna balavapaccayo hoti na tam thūnāya an-upatthambhitam thātum sakkoti" (Sum p. 124)

Upatthambhana (S' upa-dah), 'support.'

Upatthambheti caus. of upatthambhati (Sk upa-stambh), 'to shore up, support' In Dhammapada p. 303 it signifies 'to stop, check' Cf sakkā vatthum upatthambhetum (Sum p. 113).

## UPADAMSETI

"Sādhū hi kira me mātā patodam upadamsayi" (Thera G. v. 335)

Upadamseti, 'to cause to pierce'? Or does "patodam upadamseti" = to goad, urge on Cf Sk upadamṣ, 'to bite, excite.'

In the following upadamseti = upadamseti' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . . vanna nibhā upadamseti" (Samyutta II 38, p. 64)-

See Anguttara IV 3 2 For upadhamasitā in Puggala p 49, read upadamāsītā

## UPADASSETI, UPADISSATI

“Ingha bhante Nāgasena kāranam upadassehi” (Mil p 276)

“Evarūpena kho kāranasatena sakkā Buddhā-balam upadassayitum” (Ibid p 347, see p 209)

Upadasseti (caus of - ' , 'to make manifest,' 'show'

“Te ca pāpesu kammesu abhinham upadissasi” (Sutta Nipāta I 7 25)

They are continually caught in sinful deeds (Fausbøll)  
Upadissati (Sk upa - d r i ṣ y a t e), 'to be manifested, to be found out'

## UPADAHATI

“Tathāgato sabbasattanam ahitam apanetvā hitam upadahati” (Mil p 164, see Sutta Vibhanga II p 149, Anguttara III 69 7 M P S p 48)

Upadahati (Sk upa - d h ā) 'to furnish,' 'supply.'

## UPADDAVATI.

“Ativīya metumhe upaddavethātī” (Sum p 213)

Cf upadduta, 'distressed' (Sutta Vibhanga I p 283)

Upaddavati (Sk upa - d r u), 'to annoy, trouble'

## UPANANDHATI, UPANAYHATI

“So tasmim upanandhi” (Cullavagga V 13 2, Sutta Vibhanga II 83)

“Atha kho so bhikkhu pipāsāya pīlito upanandham bhikkhum etad avoca” (Cull V 13)

“Upanandho bhikkhu tam bhikkhum etad avoca” (Sutta Vibhanga II p 83-4)

Upanandhati = upanaddhati (Sk upa - n a h, 'to tie up,' 'to harbour a grudge against,' 'to bear enmity towards')

Cf. the use of upanayhati in Dhammapada v. 3. Jāt.

III p 488, Mahāvagga X 3 1, p 349 with upanāho, Puggala II 1, p 18, upanahī, Theia G v. 502, p 52, upanayhitatta, upanayhana (Dhammasaṅgani, Puggala pp 18, 22)

Upanayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up' Cf the following —

“Pūtimaccham kusaggena yonāo upanayhati  
Kusāpi pūti vāyanti, evam bālūpasevanā”

(Jāt IV p 435-6)

“Bālūpasevano putimaccham upanayhanam kusagam viya hoti” (Com p 436)

#### UPANIKKHAMATI

“Catukkhattum pañcakkhattum vihāā upanikkhamim” (Theia G vv 37-8, pp 127-8, v 169, p 139, Jāt III p. 244)

Upa-nikkhamati (Sk upa-niśh-kīam), 'to go out, depart'

#### UPANIKKHEPA

“Upanikkhepatopi satipuppajjati” (Mil p. 78)

“Upanikkhattam bhandam disvā sarati, evam upanikkhepatopi satipuppajjati” (Ibid p 80)

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhanga I p 74

For the use of upanikkhipati to, 'deposit,' see Sum p 125, Sutta Vibhanga I pp 51, 77 In Mahāvagga I 20-1, p 28, it means 'to set down'

#### UPANIJJHĀYATI

Childers has upanijjhāyana (see Mil. p 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at'

sadevamanussāya idam saccaṇ ti u pa ni j j h ā y i ta m  
tad anariyānam etam musā ti yathābhūtaṁ sammap-  
paññāya suditthaṁ ayam ekūpassanā ” (Sutta Nipātā III  
12 33-5; Mahāvagga V 10 8, p. 193, Cullavagga X 14,  
p 269, Sutta Vibhanga I p 118, Mil p 124),

## UPANIDHI

“ U pa ni d h i n ā ma . . . . . bhaṇḍaṁ ” (Sutta  
Vibhanga I p 51)

U pa ni d h i (Sk u pa ni d h i), ‘pledge, deposit’

“Evam eva kho bhante Sakiyānī . . . . .  
mesaṁ pañcannaṁ accharāsatanā . . . . .  
yaṁ pi na upeti kalabhāgaṁ pi na upeti upanidhiṁ pi na  
upeti ” (Udāna III 2)

Here u pa ni d h i = comparison Cf the use of u pa ni-  
d h ā ya, ‘compared with’

## UPANIDHĀYA

U pa ni d h ā ya is sometimes found in the sense of  
u p ā d ā ya (Sum p 29), ‘compared with’

“ Pātiyaṁ udakam u pa ni d h ā ya hatthe udakam pari-  
taṁ . . . . . Sinerupādakamahāsamudde udakam  
u pa ni d h ā ya cakkavālamahāsamudde udakam parittaṁ  
ti, itī upari upari udakam u p ā d ā ya hetthā hetthā u-  
dakam parittaṁ hoti, evam eva upari upari gūṇe u p ā d ā ya  
sīlaṁ appamattakam oramattakaṁ ti veditaḥham ” (Sum.  
p 59, see p 283)

See Thera G v 496, p 52, Udāna III 2=Jāt II 93,  
Anguttara III 70 20-3

## UPANIBAJJHATI, UPANIBANDHANA.

“ Yo yobbane na upanibbajjhati kvāci ” (Sutta Nipātā  
I 12 12).

U pa ni b b a j j h a t i (pass. of u pa - ni - bandha ti  
not in Sanskrit), ‘to be attached’ See Sutta Vibhanga I.  
p 308 and compare Mil. pp 254, 412

“Thambhe upanibaddhakukkuo viya” (Sum p. 216)

For upanibandhana see Sum p 128, Mil p. 253.

## UPANIBBATTĀ

“A 1 1 1 1 1 tveva dutiyam akkhaṃ upanibbattanti evaṃ bhāṇanānam garahavacanam uppannam” (Sum p 247).

## UPANIVATTATI.

“Ubhayen’ eva so tādi rukkham va upanivattati” (Sutta Nipātā III. 11 34)

Upa-ni-vat not in Sanskrit, ‘to return’

## UPAPACCIYATI

“Sigālo antokucchiyam upapacciyamāno appamamsalohito pandusālho hutvā nikkamanamaggam na passati” (Jāt IV p 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented’

## UPAPARIKKHĀ

Childers gives no references for the use of upaparikkhā, ‘investigation,’ but compare Dhammasaṅgani 16. Puggala I p 25, Sutta Vibhanga I p 314.

“Sutānam dhammānam dhāṇaṃ upaparikkhā” (Sum p 171).

## UPAPĀTIKA

“Sā bhikkhuni-kāle sīlam rakkhanti gabbhavāsam jūguchitvā upapātika’ttabhāve cittaṃ thapesi | tena carimattabhāve Vesāliyam rāja-uyyāne ambaukkhamūle opapātikā hutvā nibbatti” (Therī G. Com p. 200)

Upapātikattabhāva, ‘the opapātika, state of rebirth’, upapātika, ‘phenomenal’ See Childers S.V. OPAPĀTIKO

## UPAPĀDITA

“Dakkheyy-ekapadam khantiyā upapāditam”  
(Jāt II p 236)

Upapādita (Sk upa-pādita), ‘-----’

## UPABBAJATI.

“Bahū hi phassā ahitā hitā ca avitakkitā maccum  
upabbajanti” (Jāt IV p 270)

“Pasū manussā mīgavīriyasettha  
bhayadditā settham upabbajanti”

(Ibid p 295)

“Na kalāni upabbaje muni” (Theira G v 1052,  
p 94)

Upabbajati = upagacchati (upa-vij, not in  
Sanskrit), ‘to resort to,’ ‘go to’

## UPABHUJATI, UPABHOGĪ

“Phal’assa upabhujimha nekavassagane bahū”  
(Jāt III p 495)

Upabhujati (Sk upa-bhuj), ‘to enjoy’

“Dissanti kalyānapāpakānam kammānam vipākupa-  
bhogino sattā” (Mil p 267) For upabhoga see  
Jāt II 81

Upabhogī (Sk. upabhogin), ‘enjoying’

## UPAMĀNITA

“Uppala-sikharopamānīte vimale hātaka-sannibhe  
mukhe” (Therī G v. 382, p. 160)

Upamānita, not in Sanskrit, ‘like’ Cf -Sk upa-  
māna, ‘comparison.’

## UPAYĀNA

“Raññam upayānam bhavissati.”

“Rañño upayānāpayānam vyākaroṭi” (Sum  
pp. 94-5)

Upayāna, ‘arrival.’ Cf Sk upayāna, ‘arrival,’  
‘approach’

## UPARACITA

“Dāudandādīhi upaiaacita-iūpakāni” (Therī G Com p 211) See Saddham 616

Upaiaacita (upa-ia-c, not in Sanskrit), ‘formed’

## UPARITTHA

“Samanam patipādesim uparitttham yasassinam” (Thera G v 910, p 84)

See Dhammasangani 1017, 1300, 1401

Uparitttha (Sk upaishtha), ‘eminent’

## UPARUJJHATI, UPARUNDHATI, UPARODHETI

“Ye kho te veghamissena nānatthena ca kammunā  
manusse uparundhanti pharusupakkamā janā”  
(Thera G v 143)

“Vitakke uparundhiya” (Ibid v 525, p 54)

“Manovicare upaundha cetaso” (Ibid v 1117, p 100, see Sutta Nipāta IV 14 2, Mil p 151)

“Nagaram upaundhimsu” (Jāt IV p 133)

Upaundhati (Sk upa-iudh), ‘to keep in check, restrain, blockade’

Uparodheti occurs in Sutta Vibhanga I p 73 For Uparodha, ‘obstacle,’ see Jāt III p 252

Uparujjhati (passive) occurs in “jīvitam uparujjhati” (Thera G v 145, p 20, see Samyutta VII. 1 6, p 165)

## UPARŪLHA

“Tato so katipāhassa upaūlhesu cakkhusu  
Sūtam āmantayī rājā Sivīnam ratthavaddhano”

(Jāt IV p 408)

Uparūlha (Sk upa-iuh), ‘recovered,’ ‘restored’

## UPAROPA, UPAROPAKA

“Kotthako na hoti, tath’ eva ajakāpi pasukāpi upa-  
i ope vihethenti” (Cullavagga VI 3 9, p. 154).

“Eko kira uyyānapālaputto upaiopakesu . . . udamāsiñci” (Jāt II p 345)



“Imasmim uyyāne tāva etāni upa i o p a k a vi ūhanat-  
thānāni” (Jāt IV p 359)

UPAROPA, upa r o p a k a, not in Sanskrit, ‘sapling’

#### UPALAMBATI

“Nibbattā dibbadussāni dibbā c’eva . . . . .”

Upabhogapāṇibhogī ca sabbe tatth’ ū p a l a m b a i e ”

(Anāgata Vamsa v 20)

U p a l a m b a t i (u p a - l a m b, not in Sanskrit), ‘to hang’

#### UPALĀLETI, UPALĀLETI

“Rūpasapasamsakā hutvā iūpam upalālentā (v l  
upalālentā) vicarimsu” (Jāt II p 151)

See S . . . . . v 375 For upalālana see  
Saddham v 387, Khudda S xli 19

U p a l ā l e t i (u p a - l ā l e t i, not in Sanskrit), ‘to boast  
of,’ ‘exult in’

#### UPALIMPATI, UPALIPPATI, UPALEPA

“Appossukkhassa bhaddassa na pāpam upa l i m p a t i ”  
(Sutta Vibhanga I p 312)

“Sevamāno sevāmānam samphuttho samphusam param  
saio diddho kalāpam va alittam upa l i m p a t i

U p a l e p a bhayā dhīro n’ eva pāpasakhā siyā ”

(Jāt IV. p 435)

See Mil p 337 and cf an-u p a l i t t a, ‘not cleaving to’  
(Sutta Nipāta II 14 16)

U p a l i m p a t i, pass upalippati (Sk u p a - l i p)

U p a l e p a (Sk u p a - l e p a), ‘defilement’

#### UPALOHITAKA.

“U p a l o h i t a k ā vaggū, ‘red and sweet’ (spoken of  
the juyube fruit) (Jāt III p 21)

U p a l o h i t a k a = rattavanna

#### UPAVANA

“Kānanam . . . . . sutthu ropitam . . . . . u p a v a n a m  
viva (Thei G Com p. 201)

U p a v a n a (Sk u p a - v a n a), ‘a planted forest, park.’

#### UPAVĀDĪ

“Yam musābhanato pāpam yam pāpam ayyū p a v ā d i n o

tam eva pāpam phusati yo te dubbhe Sujampatitī”

(Samyutta XI 1 7, p 225)

U p a v ā d ī (Sk u p a - v ā d i n), ‘blaming, reproaching

#### UPAVĪYATI

“Mālute u p a v ā y a n t e site surabhigandhake

aviyjam dālayissāmi nisinnō naggaṇḍḍhā”

(Thera G v 544, p. 57).

“Bhagavā mettāvātena u p a v ā y i” (Mil p 97, see Dīgha V 27, Sum p 307)

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow softly’

#### UPAVĀHANA

“Saṅghāti-raj-u p a v ā h a n a” (Sutta Nipāta II 14 16 17)

U p a v ā h a n a (Sk u p a - v ā h - a n a), ‘carrying away,’ ‘washing away’

#### UPAVIJJAÑÑĀ

“Upevaññā gacchanti addasāham patim matam panthe” (Therī G v 218, p 144, Com p 197, see Dātha Vamsa III 38)

“Tena kho pana samayena aññatarassa paṇibbājakassa daharā mānavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā” (Udāna II 6, p 13)

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit), ‘about to bring forth a child’

#### UPAVĪNA

“Yathā vīnāya pattam na siyā . . u p a v ī n o n o siyā . jāyeyya sadda te” (Mil p 53)

U p a v ī n a (u p a - v ī n a, not in Sanskrit), ‘neck of a lute’

#### UPAVHAYATI

“Yaññūpanito tam u p a v h a y e t h a

kālena so juhati dakkhineyyo ti”

(Samyutta VII. 1 9).

Upavhayatī (Sk upa-h v e), 'to invoke, call upon  
There is a various reading upavuhayetha =  
upavuhyetha? from upavah, 'to bring near'

## UPASANKAMATI

Upasankamatī is sometimes used for upak-  
kamatī, 'to attend on as a physician to treat See  
Mil pp 169, 233, 353, Sum p 7

## UPASAMHITA

"Nimittam parivajjehi subham rāgūpasamhitam"  
(Sutta Nipāta II 11 7, see Theia G v 970, p 88, Jāt  
II pp 134, 172)

Upasamhita (pp of upa-sa-n-d h ā), 'accompanied  
by,' 'connected with'

## UPASSUSSETI

"Kiñ ca me pahittassa lohitaṃ n' ūpasussaye"  
(Sutta Nipāta III 2. 9, see Anguttara II 2)

Upasusseti caus of upasussati, 'to dry up'

## UPASOBHATI, UPASOBHETI

"Kapi va sīhacammena na so ten' upasobhati"  
(Theia G v 1080, p. 96)

"Nāriganā candana sārāḷittā

Ubhato vimānam upasobhayanti"

(Vimāna LII 6) See Mahāvagga VIII 1

Upasobhati (Sk. upa-ç u b h), 'to appear fine'

## UPĀTIPANNA

"Ye ve na tanhāsu upātīpannā vitāreyya ogham  
amamā caranti" (Sutta Nipāta III 5 9, p 88)

Upātīpanna (upātīpa d, not in Sanskrit), 'lost'

## UPĀTIVATTA

"Jātimaiaṇam upātīvattā" (Sutta Nipāta III  
6. 11)

"Devā musāvādam upātīvatto" (Jāt III p 7)

U p ā t i v a t t a (u p ā t i - v i t t), 'escaped from,' 'free from'

## UPĀDINNA, UPĀDINNAKA

"Atthi rūpam u p ā d i n n a n" 'Dhamm' 585

"Ajjhattarūpe 'ti ajjhattam u p ā d i n n a rūpe" (Sutta Vibhanga, p 118)

"An-u p ā d i n n a k a m muñcitvā u p ā d i n n a k a m gāhātī" (Sum p 187, see p 217, where u p ā d i n n a k a occurs)

U p ā d i n n a, from u p a - d ā, 'assumed,' 'undertaken'

## UPĀRAMBHA

Childers cites this word from the Abhidhānap<sup>o</sup> with the meaning of 'being angry with a person' In the following passage it seems to mean 'ill-disposed, hostile'

"U p ā i a m b h a c i t t o d u m m e d h o s u n ā t i j i n a s ā s a n a m" (Thera G 11 360-3, p 40)

"Tattha [pāyatti' duggahitā u p ā i a m b h ā d i h e t u p ā y ā p u t ā a l a g a d d ū p a m ā" (Sum p 21, Ibid p 263)

## UPAHARATI

"Hānassa dhanam u p a h a i ā m ā t i" (Sum pp 301, 302)

U p a h a i a t i (Sk u p a - h i i), 'to bring, to offer'

## UPAHIMSAṬI

"Te pi 'ham u p a h i m s e y y a m" (Jāt IV. 156)

U p a h i m s a t i (Sk u p a - h i m s), 'to inquire, hurt'

## UPPĪḌA

"Sukhī an-u p p ī l a p a s ā s a - m e d i n i m" (Jāt III p 443).

U p p ī l a (Sk. u t - p ī d a), 'oppressing'

For u p p ī l e t i see Jāt I p 483, II p 245, Therī G. Com. p. 188

## UPOCITA

"Mahāsayanamu p o c i t a = s i r i s a y a n a m u p o c i t a" (Jāt IV p 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in'

## UBBATTETI

Childeis has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow'. Cf Sk *ud-vṛit*, 'to swell, rise'

'Gangāsotam *ubbattetvā*' (Jāt III p 361)

"Samuddam *ubbattetvā*" (Ibid IV p 161-2)

## UBBANDHA

"*Varāṃ me idha 'ubbāndham yañ ca hīnam pun' ā-care*

*dāḥapāsam kaṇṭvāna . . . bandhiya*"

(Therī G v. 80, p 131)

*Ubbāndha* (Sk. *ud-bandha*), 'hanging oneself'

## UBBAHA

"*Sukhumam sallam dur-ubbaham*" (Thera G v 124)

*Dur-ubba* 'hard to draw out,' from *ud-vāh*, 'to draw out' Cf *udabbahati*, 'to draw out' (Sutta Nipāta. I 1, 4, where we ought perhaps to read *udabbahī*)

## UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ

"*Ubbiggo utiasto samviggo*" (Mil p 23)

*Ubbigga-hadaya* (Jāt III p 313, v. 131, see Thera G v 408)

"*Niccāmbegino kākā vankā pāpena kammunā laddho pindo na pineti*" (Ibid p 313, v 133).

The Com explains *ubbegino* by *ubbegavanto*  
*Ubbiggo*=Sk *ud-vigna*, *ubbegavā* and *ubbegī* are formed from *ud-vega*, 'distress'

"*Paritassanā tī ubbijjanā phandanā*" (Sum. p 111)

*Ubbijjanā*, 'agitation'

For *ubbejitā* (Cf Sk. *ud-vejita*), see Puggala IV. 13

## UBBISATI.

"Tassāsanne eko . . . kadaci vasatī kadāci ubbisatī . . . Vānāragano ubbisita kāle (v l. ubbasita kāle) āgantvā tassa phalāni khadatī" (Jāt II. p 76)

Ubbisatī (Sk ud-vas), 'to live away'

## UBBHATA, UBBHĀRA

"Kathañ ca bhikkhave ubbhata m hotī kathinam ° Atth' mām mātikā kathinassa ubbhārāya" (Mhv. VII 1 7).

For ubbhata = uddhata, 'drawn out,' see Jāt IV p 195

Ubbhata (Sk ud-dhā), 'suspended'

Ubbhāra = uddhāra (Sk ud-dhā), 'suspension.'  
Cf ubbham = uddham

For uddhāra, 'debt,' see Jāt II p 341

## UBBHIDA.

"Ubbhidodako tī ubbhinna-udako" (Dīgha II 78, Sum p 218)

Ubbhida (Sk ud-bhida), 'breaking or bursting forth'

For ubbhida, 'kitchen salt,' see Mhv II 8 1.

## UBBILLĀVITA \*

Under the article, "Ubbillāpita"† (see Jāt II p 9), Childers, in his Pālī Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, "I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, 'state of being puffed up,' p pass-

*Academy*, September, 1887 No 8vo, p 153

† "Cetaso ubbillāvitattam" (Mūlinda, p 183, l 9-10, Brahmajāla Sutta p 9, ed Gumblot, Sum p 122), "Anandito sumano ubbillāvito" (Mūl p 183, l 11-12)

ing into *v*." He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*, and he quotes the adjective *ubbillāvi* from Bulū's Commentary on the Brahmajāla Sutta, "Ubbillāvino bhāvo ubbillāvitattam Kassa ubbillāvitattam cetaso ti? Uddhacāvahāya Ubbillāpanapītiyā etam adhivacanam" (see S. S. S. p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ubbilla*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ubbilla*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in *Dīvyāvadāna*, p. 82, l. 30, and a variant *audvilya* in *Saddhammapundarikā* (B. Lot. 308), which Childers rightly, we think, sets down as a corage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (*Pāli Grammar*, p. 12) derives *ubbilla* from "udvela in *ubbilla bhāva*, 'lengthiness'" (*Saddhammapāyana* v. 167 p. 36). But *ubbilla bhāva* does not mean 'lengthiness,' but 'elation' (see *Sum* p. 122). The form *ubbilla* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ubbilla*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (= *upplavati*, 'to float over or upon,' 'to bound,' 'to be buoyant'. Cf. Sanskrit *utplavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

paluṃ Pāli) with *ut*, but *uppilāvati* occurs with the sense of 'to float' in *Milinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya uḍake *uppilāveyyāti*", "Kummo uḍake *uppilāvanto*" (*Ibid* p. 370) "Uḍake-pitthe lābu-katāham viya appakena pi *uppilāvanti*" (*Sumaṅgalā* p. 256, l. 8) In *Jāt* III p. 485, *upplāvamāna* is employed in the Commentary to explain *paṇḍitavanta*. We also find *uppilāvati* in the sense of 'to be joyous, elated' (after drinking intoxicants) ~ In an amusing story in the *Jātaka*, book II p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor.

"Sindhavakule jātasindhavā pana grandhapānaṃ pivitvā nissaddā sannisinnā na *uppilāvanti* "

The *Gāthā* has

"Dhoṇayha-silī ca kulambhī jāto  
na mājjaṭi aggasam pivitvāti "

Here *uppilāvati* = *mājjaṭi*, 'to be elated, buoyant', the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up'

The form *uppilāpita* offers no difficulty, for *upplāpeti* (= *upplāveti*, *uppilāveti*) occurs in *Jāt* IV. p. 162, in the sense of 'to flow over, overwhelm'

"Uplāpayāṃ [samuddam] dīpaṃ imam uḍāmaṃ "  
(Cf *upplāvita* *Mah* 230)

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see *Jāt* I pp. 212, 238, III 301, *Sutta Nipāta*, I 47, p. 14, *Mahāv* X 45, *Sutta V* II, p. 15) The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (Cf Pāli *vanibbaka* = Sk *vanīpaka*). The doubling

'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed



of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*paṇivāsāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*

In Udāna IV 2, p 37, we find the expression “*manaso ubbīlāpa*” (*v l ubbīlāva*, *uppīlāva*), ‘elation of mind’ Here we have a single *l* in all the MSS, which lends great support to the etymology, here proposed, of *ubbīllāvita* On referring to the Com, consulted by the editor, a MS of Burmese origin, though in Sinhalese writing, we find the following note

“*Manaso uppīlāpā ti (sic) cetaso uppīlāpā vitakakārā cūṭṭassa uppīlāpīta -hetukāya manasā uppīlāpetvā*”

All this, however, leaves the noun *ubbīlla* unexplained, but the form *ubbīlāva* tends to show that there was a noun *uppīlava* or *ubbīlava*, contracted to *ubbīla* just as *an-avaṇṇa*=Sk *an-avāṇa* and *appatissa*=Sk *appatissava* Other compounds of *plu* occur not registered by Childers Cf *upaplavatī* (Sutta Nipāta V 18 22, p 208), *mplāvete*=*viplāveti* (Jāt I p 326) and *sam-uppīlavatī* (Sutta Nipāta III 10 14)

Dr Trenckner thinks that the Sk *ud-vell* is against the etymology here proposed Pālī, however, has *vel-lita*, *pavellita*, *samvellita*, and as the Prakrits record *uvvellita* there is no reason why Pālī should prefer *ubbīllita* to *ubbellita*

#### UMMASATI, UMMASANĀ

“*Ummasānā nāma uddham uccāranā*” (Sutta Vibhanga I p 121)

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca nam itthiyā kāyena kāyam omasati ummasati āpatti sanghādisesassa*” (Ibid I p 121)

*Ummasati* (*un + mriṣ*), ‘to rub up against’

#### UMMUJJA, UMMUJJANA, UMMUJJATI.

“*Udake ummujjanti karonti*” (Jāt IV p 139 See Udāna I. 9, Anguttara III 60 4)

For u m m u j j a n a see Sum p 115, and u m m u j j a t i  
Jāt III 507, Sum pp 37, 127, Udāna I 9, Puggala VII  
1, p 71

U m m u j j a (u n - m a j j a), 'emeiging.'

U m m u j j a n a (Sk u n - m a j j a n a), 'emeiging.'

U m m u j j a t i (Sk u n - m a j j a t i), 'to emeige'

#### UMMI, ŪMI

Childers gives no references to any text for the use of  
u m m i, ū m i, but see Sutta Nīpāta IV 14 6, Theria G v  
681

"A p i n u t a m . . u d a k a m . . ū m i j ā t a m h o t i" (Mil  
p 260)

The pl ūmiyo occurs in Jāt II. p 216.

#### URŪLHAVĀ

"Satam hemavatā nāgā isādantā urūlhavā" (Vimāna  
XX. 9)

U r ū l h a v ā (u d - i u d h a v ā not in Sanskrit), 'large,'  
'immense'

#### ULLANGHANA, ULLANGHETI

"I . . . " 'fit to sail over,' applied to a  
ship (Jāt IV p. 5)

In Sutta V u l l a n g h a n ā = 'passing over or across'?

"U l l a n g h a n ā n ā m a u d d h a m u c c ā r a n ā" (Sutta Vib-  
hanga I p 121)

"Itthi ca hoti, itthisaññī sāratto ca bhikkhu ca nam  
itthiyā kāyena kāyam . . o l a g h e t i u l l a n g h e t i . .  
āpatti saṅghādisesassa" (Sutta Vibhanga I p 121)

U l l a n g h e t i (Sk u l - l a n g h), 'to pass across'

#### ULLAPANĀ

"Ūhasanam pi sannipāto ullapanam pi sannipāto"  
(Mil. p 127)

"Ummādana ullapanā kāmā cittapamāthino" (Therī  
G v. 357)

For ullapana, 'laying claim to,' see Sutta Vibhanga I p 101

Ullapanā (ud-lapana), 'calling out'

#### ULLIKHANA, ULLIKHITA

"Kocchan ti massūnam kesānañ ca ullikhana = koccham" (Thei G Com p 212)

"Upaddh ullikhiteti keseti" (Udāna III 2)

Ullikhana, 'cutting' Ullikhita (Sk ul-lkh), 'cut'

In Mahāvagga VII 1 5, ullikhita = marked

#### ULLOLA

"Janapado ullolo bhavissati" (Jāt IV p 476, see p 306)

Ullola, 'agitated, disturbed,' from ud-lud

For ullola, 'wave,' see Jāt III p 228

#### ULLOKAKA, ULLOKETI

"Puthusattahānam mukhullo kakāti puthujjanā" (Sum p 59)

"Sāmino tuttha-paḥattham mukham ullokayamāno vicarati mukhullo kaka" (Ibid p 168)

"Sabbe T' eva ullokayamānā nīdamsu" (Ibid p 153, Mil p 398, Jāt I 253, II 221, see Samyutta XI 1 3, Cull VII 3 8)

For ullokita (sb) see Sum p 193

#### UYYODHIKA

"Uyyodhikan ti yattha sampahāro diyati" (Dīgha I 1 14, Sum p 85, Sutta Vibhanga II p 107), 'a plan of combat'

#### URABBA

Childers has no references for this word, but see Samyutta III 1 9, Puggala p 56, Anguttara III 99. 7

#### USUMĪ, USMĀ.

"Usmā-tthānā apakkamma tasu tāsū rukkhacchāyāsu nīdamsu" (Sum. p 310)

“Dve tvayo pallanke usumam gāhāpento ’ (Ibid p 186)

See Dhammasaṅgani 964, Mil 153, Jāt I 243, II 433.

U s m ā = u s u m ā, ‘heat’

## USSANKĪ

“Bhīto ubbiggo ussankī ubhasto antepuṇṇam pāvīsī ’  
(Sum p 135)

“Bhīto ubbiggo ussankī viḥāsim ’ (Udāna II 10)

U s s a n k ī (u t - c a n k h i n not in Sanskrit), ‘distrustful,’ ‘fearful’

## USSAKKATĪ

“Mahāsamudde udakam ussakkatvā velāya paharati” (Mil p 260, l 22)

“Mahāsamudde udakam hatthasatam pi dve pi hatthasatāni gagane ussakkatitī” (Ibid. l 25)

U s s a k k a t ī (= u t - s i i p not in Sanskrit), ‘to rise up’

## USSADA

Childers quotes ussada in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) ussada does not mean this

In the second reference Dhammapada, p 339 = Jāt IV p 183 ussada means ‘a bump or swelling’ “Gohanu-kena kotthāpetvā ussade dassetvā”

In the first reference ussada must mean ‘rubbing in a scented unguent,’ ‘anointing’

“Alankato mattha-kundalī  
Mālābhārī haricandan ussado”  
(Dh p. 95 = Jāt IV p 60 = 83 1, Vim 53 7).

The Com explains haricandan ussado by suvannavan-nena candena anulitto

We can compare this with “Alankatā suvasanā mālīnī candan ussada” (Theia G v 267).

We find parallel expressions where *ussada* = *ucchādana* is replaced by another term Cf “*Alankatā suvasanā mālinī candanokkhita*” (Therī G v 145)

*Okkhita* = *okhita*, from Sk *okh*, ‘to adorn’

“*Alankatā candana-sāra-vosita*” (V. *Vimāna* LXIV 15, 16)

“*Pitacandanalittanga*” (Ibid XLVII 1)

“*Nāriganā candana-sāra-littā*” (Ibid LII 6, 8)

The expression *sattussada*, ‘having the seven protuberances’ (*Mahapadhāna Sutta*), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see *Man Buddhism* p 382, 2nd ed.). This term occurs in *Mahāvastu* p 6

But *sattussada* in *Dīgha* III 1 1 is explained as follows “*Sattussadan ti sattehi ussadam, ussannam bahujanāy ākinnamanussam posāvanīya-hatthi-assa-mora-migādi aneka-satta-samākinnāñ cāti attho*” (Sum p 245) Here *ussada* = crowd, multitude. In *Jāt.* IV p 309 we have *catussadam* “*Catussadam gāmaṇīyam samiddham dinnam hi so bhuñjatu Vāsavena*” The Com has the following explanation “*Catussadan ti ākinnamanussatāya manussehi pahūta dhaññatāya dhaññena sulabhadārutāya dāruhi sampannodakatāya udakenāti catūhi ussannam . . . ti attho*”

There is a metaphorical use of the word *ussada* in the sense of ‘desire’ or ‘conceit’

“*Tam aham brūmi brāhmanam*

. . . . .

*silavantam an-ussadam*”

(*Sutta Nipāta* III 9 31)

Ibid IV. 14 6, *Udāna* I 4 = *Mahāvagga* I. 2 3 = *Sutta Nipāta* IV 3 4 —

“*Yass’ ussadā n’ atthi kuhīñci loke*,” for whom there are no desires anywhere in the world (*Fausboll*). Oldenberg translates ‘whose behaviour is uneven to

nothing in the world' (Vinaya Texts I p 80) But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum p 7, Jāt III 418; Jāt IV. 140, Therī G. v 444, Sumangala p 179, Sutta Vibhanga I p 286, Dhp 94, Cull X 15 1

#### USSĀDA, USSĀDANAM, USSĀDETI.

"Ko majjhe samsīdo, ko thale *ussādo* (v l. *ussāio*)" (Sum p 122).

*Ussāda* = 'throwing-up on' Cf Sk *ut-sāḍaka*

"Yathā mahāsamuddo na matena kunapena samvasati, yam hoti mahāsamudde matam kunapam tam khippam eva tiram upaneti thalam vā *ussādeti*" (Mil p 250 = Cullavagga IX 1 3, Mil p 187).

In a parallel passage in Udāna v 5 3 we find *ussāreti* (Burmese lection) See Mahāvagga VIII. 1 22; Cullavagga VI 11 3, Jāt I 419, 434 Cf *ussārana-bhaya* (Jāt I p 419).

"Idh' ekacco yodhajīvo sahatī iajaggam apī ca kho *ussādanam* yeva sutvā samsīdati" (Puggala V. 3).

*Ussādana* (Sk *ut-sāḍana*), 'rout, defeat'

*Ussādeti* (Sk. *ut-sāḍayati*), 'to cause to rise up on,' 'to throw on'

#### USSUSSATI

"*Ussussati anāhāro*" (Sutta Nipāta V 1 10)

*Ussussati* (Sk *ucchush*), 'to be dried up'

#### ŪHANA.

"*Ūhana-lakkhano kho . manasikāro, chedanā-lakkhano paññāti*" (Mil p 32)

*Ūhana* = Sk *ūhana*, 'synthesis' as opposed to *chedana*, 'analysis'

#### ŪHASATI, ŪHASANA.

"*Ūhasanam pi sannipāto ullapanam pi sannipāto*" (Mil. p. 127).

*Ūhasati* (= *ud-ha s*), not in Sanskrit, 'to laugh'

## ŪSA.

Childers defines ūsa as 'salt ground,' but in Anguttara III 70 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes

## EKATTA

Childers gives ekatta, 'unity,' but it is also used in the sense of 'solitude'

"Na me tam phandati cittam, ekatta-nnatam hi me"  
(Thera G v 49, p 8) See Mil p 162

## EKĀGĀRIKA

"Ekāgārikan ti, ekam eva gharam parivāetvā vilumpanam" (Sum p. 159)

See Anguttara III 50, 151 2, Puggala p 55

## FRETĪ.

"Lahuko vata me kāyo phuttho ca pītisukhena vipulena tūlam iva eṭṭam mālutena pīlavati va me kāyo"

(Thera G v 104, see v 754)

Vāterita (Vimāna XXXIX 4), hadayerita (Ibid LXIV. 20 22)

"Na ukkhiṇe no ca paṇikkhiṇe paṇe, na okkhiṇe pāṇa-gatam na eraye" (Thera G v 209, see v 260)

"Yathā pi nāvam puṇiso 'dakamhi  
eṭṭe ti ce nam upaneti tīram"

(Jāt IV p. 478)

"Khippam gīram eraya vaggi vaggum hamso va paggayha sanikam nikūjam" (Thera G. v 1270)

Ereṭi (Sk. erayati), 'to move, raise, raise the voice, utter.'

## ELAKA

"So na elaka-m-antaram [patiganhāti]" (Anguttara III. 151. 2, Puggala p 155; Sihanāda Sutta, Dīgha VIII)

Elaka is explained in the Commentary by ..  
'threshold' It is evidently the same word in

term of the compound "elaka-pādaka-pīṭha" (Cullavagga VI 2 24) explained in the Vinaya Texts (III p. 165) as 'a chair raised on a pedestal.' The translation throws no light on the meaning of elaka. Buddhaghosa has the following note "Elaka-pādaka-pīṭham nāma dāru-pattikāya upari pāde thapetvā bhikkhū na-pīṭhake viya katapīṭham vuccati." The chair (pīṭha) stood on a low projecting platform of wood or stone (elaka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Elaka in the sense of 'threshold' was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk *eduka*, 'a wall, tomb,' originally a stone slab?

## OKADDHATI

"Tam mam tato sattavāho ussannāya vipullāya vaddhiyā  
Okaddhati vilapantim acchinditvā kulagharassa"  
(Therī G v 444)

Okaddhati (Sk *ava-kīśh*), 'to drag along'

## OKAPPETI

"Aparam pi bhante uttāram kāraṇam biñhi yenāham  
kāraṇena okappeyyanti" (Mil p 150)

"Tasmā tassa balavato onamanena sadevako loko  
onamissati okappessati" (Ibid p 234)

"Tihī ākārehi ditthe vemati ko dittham n' okkappeti  
dittham nassarati" (Sutta Vibhanga II. p. 4)

"Acira-pabbajitassa hi kathā okkappaniyāna hoti"  
(Sum p 143)

Okkappeti (Sk *ava-kīlīp*), 'to consider as possible,'  
'to be fit.'

Okkappanā, in Dhammasaṅgani p. 12, is given as one  
of the synonyms of saddhā

## OKIRINĪ, OKILINĪ.

"Idhāham . . addasam itthim upakkam okilīnīm,



okiririni . sā issāpakatā sapattim  
okiri” (Sutta Vibhanga I p 107)

Here upakka or uppakka = baked Does okirini  
(= [o] kilinnakasaṁirā) mean ‘died up,’ and okirini  
‘sooty,’ ‘begrimed with soot’

## OKKANTATI

“Issassa upakkhandhamhā okkaccā cetanagallā,  
tena nemim pariharesi” (Jāt IV p 210)

Okkaccā-ti okkantitvā (Com)

Okkantati (Sk. ava-kṛti), ‘to cut off’

## OKKANTI, OKKAMANA

“Bodhisattassa gabbh’ okkantī yā” (Sum p 130).

“Mātu-kucchim okkamane” (Ibid p 145)

Okkantī (= Sk avakrāntī), ‘descent’

Gabbh’ okkantī = entrance into the womb

Okkamana (= ava-kramana), ‘descent’

## OKASSETI

“Tato sucim gahetvāna vattim okassayām’ aham”  
(Thei G 116, p 135)

“Yadā bhante Nāgasena Tathāgatassa tā upamā aññātā,  
tena hi Buddho asabbhaññū, yadā ñātā, tena hi okassa  
pasayha vīmamsāpekho panāmesī, tena hi tassa akāruñ-  
ñātā sambhavatī” (Mil p 210)

“Sutam me tam bhante vajjī yā kulitthiyo kulakumā-  
riyo tā na okassapīti vāsentitī” (M. P S p 3)

Okasseti (Sk ava-kṛish), ‘to drag out or away,’  
‘draw away’

## OGANA

“Migaluddo mahāṇḍā Pañcālānam rathesabho  
Nikkhanto saha senāya ogano vanam āgamā”

(Jāt IV. p 492).

Ogana = avagana (Sk. ogana), ‘without a re-  
tinue’ Cf opatta = nippatta = leafless (Jāt III p. 495).

## OGADHA

Childers quotes no texts in dealing with this word, but compare —

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadham” (Theia G v 168, p 22). For antogadha see Sum. p 59

## OGAMANA.

“Ogamanañ ti . . . . .” (Dīgha I 1. 25, Sum p 95)

Ogamana = Sk ava-gamana, ‘setting’

## OGGATA.

“An-oggatasmim suñyasmim tato cittam vimuccī me” (Thera G v. 477)

“Rattandhakāre ti oggate suñye” (Sutta Vibhanga II p 268).

Oggata = apagata, ‘set’

## OCARAKA, OCARATI

“Ete bhante māma purisā carā ocarakā janapadam ocaritā . . . . .” (Sāyāyissāmi) (Samyutta III 2 2).

“Ete bhante mama purisā carā ocarakā janapadam ocaritvā āgacchanti tehi pathamam otinnam, aham pacchā otarissāmi [v l osāyissāmi]” (Uddāna VI 2)

Ocaraka occurs also in Sutta Vibhanga Pār II 4 1, p. 47, and is explained by the Old Com. (Pār II. 4 27, p 52) as follows

“Ocarako nāma bhandam ocaritvā āchikkhati itthannāma bhandam avaharā ti”

The Com to the Udāna explains ocarakā by hetthā-carakā and carapurisā, ocaritva by vimamsitvā and osāyissāmi by patipatti-mi karissāmi

Buddhaghosa on Pār II 4. 27 has the following note

“Ocaratīti ocarako tattha tattha anto anupavisa-tīti vuttam hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div 127 26, *ava caraka* = footman, runner, *ocati*  
(Sk *ava-car*, 'to go down towards'), 'to visit'

## OCINĀTI

*Nānāatana-m-ocita* (Jāt IV p 135) *dum-ocita*  
(Ibid p 156)

*Ocita* (Sk *ava-cita*) = *sañcita*, 'filled'

" . *Acchāya atibharitāya*

*ocetum*" (Theia G v 199)

*Oceti* (Sk *upa-ci*) = *upaceti* = *bhāveti*, 'to cultivate'

## OTTHI-VYĀDHĪ

"*Tadā tassa rañño eka otthivyādhī mahab-*  
*balā ahosi*"

*Otthivyādhī* is a female elephant Does it mean  
'lip [trunk] striker'? (Jāt III 385-7)

## ONI

"*Oni-akkha nāma āhatam bhandam gopento*"  
(Sutta Vibhanga I p 53)

"*Onim rakkhatī onuakkho yo parena attano vasanat-*  
*thāne āhatam* (MS *āhatam*) *bhandam idam tāva bhante*  
*muhuttam oloketha yāva aham idam nāma kiccā katvā*  
*vutte rakkhatī*" (Buddhaghosa)

*Oni* (*avana*?) must here signify 'treasure, property'

## ONOJETI

"*Sovannena bhikkhāna udakam onojetvā*" (Mil.  
p. 236, see *Mahāvagga* I 22 18)

"*Onojetha āvuso sanghassa cīvarāma*" (Sutta Vibhanga  
I p 265), see *Dīpavamsa* XIII 29, and cf *onojana*  
(*Cullavagga* II 1 1) *Onoja* (*Cull* p 37)

*Onojeti* (Sk *avanejayati*), 'to dedicate,'  
'consecrate'

## OTAPPATI, OTĀPETI

"*Pāṇyam otappati*" (*Cullavagga* VI 3 7)

‘ Bhikkhū sa-udakam pattam otāpeti ” (Ibid. V 9.3;  
see Mhv I 25 16)  
O t a p p a t i (Sk a v a - t a p), ‘ to heat, warm ’

## OTALLAKA

“ Kuto nu āgacchasi ummavāsi  
O t a l l a k o p a n n a s s u l o v a ”  
(Jāt IV pp 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”  
(Com )

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a -  
tāraṇa, ‘ the ends or border of a garment ’

## OTTAPATI, OTTAPPETI

“ Yam na o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i  
pāpakāṇam akusalāṇam dhammāṇam samāpattiyā idam  
vuccati an-o t t a p p a m ” (Puggala II 5)

“ Athāyam itarā pajā puññabhāgā ti me mano -  
sankhātum no pi sakkomi musāvādassa o t t a p p e t i ”  
(Samyutta VI 2 3)

O t t a p a t i = a v a t a p p a t i for a p a t a p p a t i  
(Sk a p a - t i a p), ‘ to be ashamed ’

The N Buddhist form for o t t a p p a is a p a t t i ā p y a  
, (Mahāvyaṭpatti p 32)

## ODAPATTIKIYĀ, ODAPATTAKINĪ

“ O d a p a t t i k i y ā m a y h a m s a h a j ā e k a s ā s a n i ” (Cariyā  
Pit II 4 8, p 86)

Among the ten kinds of wives mentioned in Sutta  
Vibhanga I. p 139 we find o d a p a t t a k i n i upon which  
we find the following note (p 140), “ o d a p a t t a k i n i  
nāma udaka-pattam āmasitvā vāseti ”

O d a p a t t i k i y ā = ‘ water-bowl-carrier ’

## ODAGYA

This word is given in the Dhammasaṅgani 9, 86 as one  
of the synonyms of pīti

O d a g y a = a u d a g r y a, 'elation' (not in Sanskrit)  
from u d a g i a

## ODANIKA

"O d a n i k a - g h a r a - v i t h i" (Jāt III 49)

O d a n i k a, 'a cook'

## ODARIKA

"H i t v ā g h i t v a m a n a v o s i t a t t o m u k h a n a n g a l i o d a r i k o  
k u s i t o" (Thera G v 101, p 15)

"P u g g a l o . l u d d h o o d a r i k o" (Mil p 357-8)

Cf. o d a r a in Dhammapada p 96

O d a r i k a (S k a n d a r i k a), 'gluttonous'

## ONAMATI, ONAMATI

"U n n a t ā b h ū m i p p a d e s i o n a m a n t i, o n a t ā u n n a -  
m a t i" (Sum p 45).

"S o s o m u ṇ e c a t i m u p p l i t t i o n a m i t v ā d u m u t t a m o"  
(Vimāna XXXIX 3)

"S i h o p i t a m a t i d ā n e p i n a k a s s a c i o n a m a t i" (Mil.  
p 400) Cf a n - o n a m i - d a n d a j ā t a (Mil p 238)

O n a m a t i (S k . a v a - n a m), 'to bend, stoop.'

## ONAYHIYATI, ONĀHA.

"J ā l e n a c a o n a h i y ā n ā  
t a t t h a h a n a n t i a j a n e s s e k ā h i"

(Sutta Nipāta III 10 13).

O n a y h i y a t i (S k a v a - n a h), 'to cover'

O n ā h a and p a r i y o n ā h a are given in the Dham-  
masangani 205, as synonyms of middha, 'sloth'

## OPATATI.

"Y a t h ā . . k a l a n d a k o p a t i s a t t u m h i o p a t a n t e  
. . . n a n g u t t h a l a k u t e n a p a t i s a t t u m p a t i b ā h a t i" (Mil.  
pp 368, 396).

"Y a d ā k i l e s ā o p a t a n t i" (Ibid. p. 368)

F o r o p ā t e t i s e e S u t t a V i b h a n g a I I p 15

O p a t a t i (S k . a v a - p a t), 'to fall down'

## OPĀTA

“Opātaṃ khanantī” (Jāt I p 143)

Opāta (Sk a va - pāta), ‘hole, pit.’

## OPĀNA

Opāna - bhūta (Jāt IV p 34 Vimāna LXV 4; LXVI 4, Sum p 177, Mahāvagga VI 31 11)

Opāna (Sk a va - pāna), ‘a pond or pool for watering’

## OPILĀPETI.

“Tam pavāsa . . . usake opilāpehiti” (Sutta Nipāta I 4 7, p 14)

See Jāt I pp 212, 238, III p 301. Samyutta VII 1 9. Mahāvagga X. 4 5

Opilāpeti, the caus of a va - plu, ‘to keep under,’ ‘to sink’

## OPUÑCHETI

“Bhumiṃ ca catujāṭiya gandhehi opuñchetvā . . . dhaje bandhimsu” (Jāt IV p 377-8).

Opuñcheti (a va - proñch, not in Sanskrit), ‘to cleanse’

## OPUTA

“Puthū pañcahi nīvaranehi āvutā nivutā oputā paticchannā patikujjitaṃ ti puthujjanā” (Sum p 59).

Oputa = ovuta (Sk a pa - vi), ‘obstructed’

“Etthāyaṃ jano āvatō nivuto ovuto piḥito pariyaonaddho” (Mil. p 161)

Ovata, another form of the word, occurs in (an-ovata) Sutta Vibhanga II. p 52

## OPUNĀTI, OPUNĀPETI

Childers only gives the metaphorical use of this word in the sense of ‘to sift’

“Masim karitvā mahāvāte vā opuneyya . . .” (Anguttara III. 33. 2)

“Sighasigham bhusikam uddharāpetvā sīghasigham opunāpeyya” (Ibid. III 92 3).

uddhaṇāpetvā opunāpetabbam opunāpetvā atiharāpetabbam” (Cullavagga VII. 1. 2, p. 181)

“Esāham bhante yo me Ālāne Kālāme pasādo tam mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemī” (M P S IV p 45)

Opunāti (ava-pū not in Sanskrit), ‘to winnow’

## OMATTHA

“Sattiyā viya omattho dayhamāne va matthake

K... sato bhikkhu paribbaje te”

(Samyutta I 3 1, II 2 6 = Theia G. v 39)

Omattha = omatta (Sk ava-miish), ‘struck’

## OMADDATI.

“Omadda khippam paligham esikāni ca abbahā” (Jāt II 95)

See Cullavagga VIII 4 5, p 214

Omaddati (Sk ava-miid), ‘to crush,’ ‘press down’

## ORABBDHIKA

“Orabbhiko vā utabbhagātako” (Anguttara III 99 7, see Puggala p 56, Thei G v 242, p. 146 [the Com p 199, explains orabbhika by orabbhaghā-rika], Sutta Vibhanga I p. 106)

## ORUNDHATI

“Orundhiya nam paṇi rakkhissā mi” (Jāt IV p. 480) Orundhiya = orundhitvā (Com)

Oiuddha (Thei G vv 445, 453).

Orundhati (Sk ava-rudh), ‘to restrain’

## ORAMATI

Childers has no notice of oiamati, the proper meaning of which is ‘to leave off cease’ See Sutta Vibhanga I p 54

“Bhikkhu bhikkhum so ānāpetvā vippatissāi

sāveti mā avaharīti, so sūthūti oīa matī, ubhinnam anāpatti”

But in Mil p 361 oīa matī seems to mean ‘to be pleased,’ ‘to be satisfied’

“Sace so me bhante patisunitvā nandati oīa matī evāhan tam pabbājemi nissayam demī”

In Jāt I p 498 oīa matī is used in the sense of ‘to strive’ —

“O r a m ā m a n a p ā r e m a” = we strive but do not succeed The Com has “udakam . ākaddhema osā-  
iema”

A parallel expression occurs in Jāt III p 185  
“V i k k a m ā m i n a p ā r e m i”

We see that oīa m ā m a = v i k k a m ā m a, ‘we use effort,’ ‘we strive’

There is a similar expression in Çakuntala p 146 (ed Williams, 1876) “Nam sahīgāmī dosottī v a v a s i d ā b i  
n a p ā i e m i n i v e d i d u m”

Can o r a m ā m a be an error for o s ā y e m a from  
a v a - s ā? See note on OSĀPETI

#### OLAGGETI, OLUGGA

“Atha kho bhikkhave Vepacitti asuṇḍo ataliyo (v lī  
• ātaliyo, ātaliko) upāhanā ārohitvā khaggam olaggetvā  
assamam pavisitvā” (Samyutta XI 1 9, see Sum. p  
41).

“Olaggessāmi te Citta ānidvāre va hatthinam” (Thera  
G. v 355)

“Tvam olag g o n a gacchasi” (Ibid v 356).

Ol a g g e t i (caus of a v a - l a g), ‘to attach,’ ‘fasten,’  
o l a g g a = Sk a v a - l a g n a; for ol u g g a see Sum  
p. 41

#### OLANGHANĀ, OLANGHETI.

“O l a n g h a n ā n ā m a h e t t h ā o n a m a n ā” (Sutta Vi-  
bhanga I p 121).

O l a n g h a n ā (not in Sanskrit), ‘passing under’

For o l a n g h e t i see extract quoted in ULLANGHETI.



## OLIKHATI.

“Kese me olikhissan ti kappako upasankamī”  
(Thera G v 169)

“Bahūvatasamādānā addham sīsassa olikhim”  
(Therī G v 88, Com p 183).

Olikhati (ava-līkh, not in Sanskrit), ‘to cut off’

## OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI 8).

In the D 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf an-olīna-vuttatā Ibid 1367.

See Jāt III 322, where olīna = impeded? Cf Sk. avalīna, ‘sticking to’

## OLUBBHA

“Pindapātam caritvāna dandam olubbha dubbalā”  
(Therī G v. 17, p 125)

“Dandam olubbha gacchāmi” (Ibid v 27, p 126)

See Jāt. I p 126.

Olubbha, ‘leaning on,’ though connected in meaning with ava-lamb, looks as if it were derived from avalabh (not in Sanskrit).

## OVATTIKĀ.

“Sakkā hoti hatthena pi dvīhi pi angulīhi [udakam] gahetum ovattikāya m pi kātum?” (Sum p 218)

“So tam sūcin nālikāya . . . ovattikāya katvā . . .” (Jāt III. p 282).

“Bodhisatto ovattikato sūcinālikam nīharitvā adāsī”  
(Ibid. p. 285)

Here ovattikā seems to be a kind of ‘bag’

There is an ovattikā in the sense of valaya, ‘bracelet,’ “chabbaggiyā bhikkhū ovattikam dhārentī” (Cullavagga v 2. 1, Com on Mhv V. 29, 4), and a form ovattiyā (Mahāvagga VII 1. 5) = ovattikā.

There is also the form *ovaddheyya* or *ovattheyya*  
= turned back.

All these seem to point to Sk *apa-vīṭ*

## OVAMATI

“Atha kho udapāno . . . sabbam tam tīnaṃ ca bhusaṇ  
ca mukhato *ovamitvā* acchassa udakassa . . . yāva  
mukhato pūrito vissandanto maññe atthāsi” (Udāna  
VII 8)

*Ovamati* (*ava-vam*, not in Sanskrit), ‘to throw  
up.’

## OVARİYATI.

“Kim te aparādhitam mayā yam mam *ovariya-*  
*māna* tittasi” (Therī G. v 367-8)

*Ovariya* pass of *apa-vī*, ‘to avoid’

## OVASSATI.

“Kadā nu mam pāvusakālamegho navena sacīvaṃ  
vane

*Issipavāṇa*ṇi pathe vajantam *ovassate*”

(Thera G v. 1102, p 98)

“Kassapassa kuti *ovassati*” (Mil p 223-4)

“Viharassa kuddo *ovassati*” (Cull. VI 3 4, see  
V 16 1, VIII 3 3 Sutta Vibhanga II 33, 39)

*Ovassati* (*ava-vriṣh* not in Sanskrit), ‘to rain  
down on,’ ‘to leak’

For *ovasāpeti*, ‘to cause to be rained down on,’ see  
Mahāvagga VIII 15. 2, p. 291).

## OSSAJATI, OSSAJATI

“Kuto *ossajati* mano vitakkā  
kumārakā dhamkam iv’ *ossajanti*”

(Samyutta X. 3 = Sutta Nipāta 5 1, p 48)

‘Whence arising doubts vex the mind, as boys vex a  
crow’ (Fausboll)

Here is an illusion to a game played by Hindu lads of

to a crow's leg, first letting it go a little  
n jerking it back  
al meaning of ossajati is to let go or

10 Bhagava Cāpale cetiye sato sampajāno  
m ossajjī, ossattha ca Bhagavato  
mahābhūmicālo ahosi” (M P S p 26)  
thāgato sato - ဘုရားရှင် အယုဿနက္ခာမ ဝိသုဒ္ဓါဝံတော်  
havi kampati” (Ibid p 27) See Therā G 321  
t ha kāyo unago caratu” (Jāt IV pp 460, 461).  
ha = nissattha (Com )  
ikhāo ss ajja na (Sum p 130)

añjctvā keśe o s a n h e t v ā" (Jāt IV p 219)  
 ī loccchana keśe o s a n h e t i" (Cullavagga V

gahetvā ubhato o s ā p e t i, ubhato kotisu gahetvā  
 , p e t i ” (Jāt I 25)

ante mama purisā caṇḍa occarakaṃ ॐ ॥  
acchanta tehi pathamam ocinnam aham pacchā  
ssāmi” (Samyutta III 2 2 = Udāna VI 2.  
and notes under OCARAKA and ORAMATI)

āpeti = thapeti, from a va-sā

ā G v 119 oṣiya (v l opiya) is explained by ā and oṣenti, in Theī G Com p. 202, by etvā thapenti. See Sutta Vibhanga II

pet<sub>1</sub> we find o set<sub>1</sub> (see Samyutta XI 2 10, 119, Therī G v 283), in the sense of 'to put, which we find the v l opet<sub>1</sub>.

in saṃīre o s i (text opi) " (Jāt. IV p 457).

## OHANATI

“Indakhīlam o h a c c a-m-anejā  
te caranti suddhā vimalā”

(Samyutta I 47)

O h a n a t i (Sk a v a - h i i), ‘to take away’

O h a c c a may also represent o h a n t y a as well as  
a v a h i i t y a

## KATAGGAHA

“Yadā jinnā bhavissamā ubho dandapaṭāyanā  
ubho pi pabbajissamā ubhayattha kataggaho”

(Thera G v 462, p 49).

“Ayañ ca te iṇḍaputti ubhayattha k a t a g g a h o  
devalokūpapattī ca kitti ca idha jīvite”

(Jāt IV p 322).

The Com explains k a t a g g a h a by j a y a g g a h a

Kataggaha = a lucky throw, the lucky die, in contra-  
distinction to k a l i g g a h a, ‘an unlucky throw’

## KATAGGAHA

“Na c’ a v a h i i t y a n a c a p u ṇ ṇ ā n i k u b b a n t i  
Ubhayattha k a l i g g a h o a n d h a s s a h a t a c a k k h u n o ”

(Anguttara III 29)

For k a l i in sense of ‘bad die’ see Dhammapada vv  
202, 252

## KATUKUÑCAKA.\*

K u t u k u ṇ c a k a occurs in the following passage from  
the Divyāvadāna, p 8, l 3.

“Ā k r o ṣ a k ā i o s h a k ā v a y a m m a t s a r i n a h k u t u k u ṇ -  
c a k ā v a y a m  
dānam ca na dattam anv api yena vayan pitulokam  
āgatah”

On p. 302, l. 3, of the same work the word recurs

: See *Academy* Feb 25, 1888, No 825, pp 136, 137.

“Ete pi matsarinā āsan kutukunīcākā āgrihītapaṇḥkārās.” \*

The editors, not understanding this unusual term, have admitted into their text (p 302) the variant reading *kutukunīcākā*, which they connect with Pāli *kukkuccaka*, ‘remorseful’ Childers, however, refers the well-known *kukkucca* to the Sanskrit *kaukritya*. It sometimes appears under the form *kukkucca*, as if from *ku-kṛitya*; and, in *Anguttara Nikāya* IV 196, we find *akkukkuccakajātā*, in the sense of ‘well-formed,’ applied to a tree. It is possible that *kukkucca*, ‘remorse,’ has a different origin, and may be derived from *kūt + kṛitya* (Cf *Sk. kūt*, ‘to sorrow’). But, be this as it may, *kukkucca* is never used in Pāli texts along with *maccharī*, *macchara*, or *kadāriya*, but with *uddhacca*, &c. In the passages quoted above, *kutukunīcaka* has not the sense of ‘remorseful’.

The metre of the verse quoted from p 8 of the *Divyāvadāna* would seem to show that the reading *kutukunīcākā* is to be preferred to that of *kutkunīcākā*. If, then, this term does not bear the meaning, ‘remorseful,’ what is its true signification? Sanskrit gives us, apparently, no direct clue to the meaning, so recourse must be had to Pāli for its signification. Childers’s dictionary here fails us entirely, and we are compelled to look elsewhere for help in solving the difficulty. It may be noted that *ākroçakā* and *roṣhakā* correspond to Pāli *akkosakā* and *rosakā*, which are usually found together (see *Samyutta-Nikāya* III 3 1, p 96, *Sutta Nipāta*, p. 24) in connection with *maccharī*, *matsariṇa* is the Pāli *maccharino*, and it may be assumed that in meaning it is synonymous with *kutukunīcākā*.

On pp 291, 298, of the *Divyāvadāna*, *mātsarya* (= Pāli *macchariya*) is associated with *āgrihīta*, in Pāli *aggahīta* (not in Childers, but compare *agga-*

\* The editors suggest ‘ostentatious’ as the meaning of *āgrihītapaṇḥkāra*, but the context shows that it signifies ‘having beggarly belongings,’ hence ‘mean,’ ‘shabby’.

hitatta in Puggala Paññatti II § 3. 13, Dhammasaṅgani, § 1122, p 199), which literally means 'drawn tight or close,' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchaya we find not only aggahitatta and kadaya, but also katukañcukātā (written katakañcukātā in the Dhammasaṅgani) an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original kṛita-kañcuka or kṛita-kuñcaka, 'close,' 'near,' 'greedy' (Cf Sk kṛita-kapata, 'fraudulent') Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf Sk kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinna-pralāpa (p 302) = Pāli samphappalāpa, 'nonsense'. Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum p. 74). To this we may add vardhaniya = Pāli bhājana; niṣhpārusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64.10 p 60). In the translation of the Jātaka book (p. 75), "nippurisehi turīyehi paicāriyamāno (vl. parivāriyamāno)," the

same expression as occurs in Culla VII 1 p 180, is rendered 'attended by musical instruments which played of themselves' In the Vinaya Texts, III p 225, it is translated 'waited upon by women performing music' This expression, I venture to think, may be rendered thus—'entertained by heavenly music' The Sanskrit parallel passage (Div p 6) is *nishpāyushena* (v l *nishpāyushena*) *tūryena kīdati ramate pañcārayati*" (see Jāt I p 58) *Utkutukapīahāna* = Pāl *ukkutikapadhāna*, *lūha* (pp 13, 81) = Pāl *lūkha*, *phuttaka* (p 29), a kind of *barik* cloth = Pāl *potthaka* (see Jāt II p 432, where the form *pottha* also occurs), *phelā* = Pāl *pelā* (see *peḍā*, pp 251, 365), *abhipiāya* = *adhipiāya* Pāl *adhip-pāya*, *abhyavagāhya* = *adhyavagāhya*, cf Pāl *ajjhogāhetvā*, *abhinirnameyāmi* = *abhinirnamayāmi*, cf Pāl *abhininnāmeti*

*Kadaliccheda*, 'a kind of sword cut' "Bodhisattvo tñ stambhañ kadalicchedenā khandakhandam chettum ārabdhah" (p 459, l 12)

We have a similar expression in Pāl, cf *kalīaccheja* (Mil p 193)

The term *kadalī* is applied to the soft stem of the plantain tree, while *kalī* denotes the top sprout of a plant or tree Cf "tadā so iājā tassa tāpassa kuddho hatthapāḍo vamsakalīre viya chedāpeṣi" (Mil p 201)

"Tasmim khane coraghātako tikhinaparāsum gahetvā kumārassa tarunavamsakalīe viya dve hatthe chindi" (Jāt III p 180)

A reference to Pāl explains many difficult expressions, as *asammosa-dhama*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion', *tadbahulavihārī* = Pāl *tabbahulavihārī*, 'living intent on that', *sthavika*, p 475, answers to Pāl *thavika*, 'a bag', *kataccha* or *katacchu*, 'a vessel' (?), p 398, corresponds to Pāl *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the peculiar expression, "*sarvāṃ santah-svāpateyaṃ*", on p. 439, "*sarva-santam svāpateyaṃ*", and, on p. 291, "*piabhūta-satta-svāpateyaṃ*". If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V 10 (*Sumangala*, p. 295), *Sutta Vibhanga* I p. 18, *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *piabhūta-satta-svāpateya*, but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evaṃ bahum dhanam kena saṅgharitan ti? Tumhākaṃ pitāmahādīhi yāva sattamaṃ*" — "The word *sattama*, Sk. *saptama* (as well as *satta*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt II* p. 47).

In the phrase on *Div* p. 439, I think we ought to read "*sarvāṃ sapta-svāpateyaṃ aputtamaṃ*," which would correspond to a Pāli phrase, "*sabbam sattamaṃ sāpateyaṃ aputtakam*". Cf. the following passage in the *Samyutta Nikāya*, where *sattama* means the seventh (in succession):

"*idam sattamaṃ aputtakam sāpateyaṃ ājakosam paveseṭi*" (*III 2 10*, p. 92).

*Sattama*, 'best,' occurs in *isi-sattama* (*Vimāna XXI 1*).

The phrase, *pahusanto*, 'being rich,' occurs in the *Sutta Nipāta* (I 6 7, p. 18), but it throws no light on the passages under discussion.

#### KOṢṬHA-NĀDA

As *siha-nāda*, means a lion's roar, *koṣṭha* ought to mean 'an elephant.' It does so in *Mihinda Pañha*, p. 76 —



bhante atthiti" "Kin nu kho . So hatthi kadāci karahaci koñcanādam nadatiti" "Āma bhante nadatiti" "Tena hi . so hatthi koñcānam sisso ti?"

Koñca = krauñca, from a root kruñc, 'to trumpet' We find such a root in Buddhist Sānskrit, "hastinah kroñcantī" (Div. p 251)

The Editors of the Divyāvadāna explain kroñcatī by 'to trumpet', but suggests confusion with kroçatī. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants In Sutta Vibhanga I p 109, we find koñca used for the 'trumpeting' of an elephant

"Idhāham āvuso Sappimkāya nadiyā tīre ānañjam samādhim . . . . . nāgānam ogayha uttarantānam koñcam kañtānam saddam assosin ti"

Here koñcam karoti = 'to trumpet'

In the Com to verse 310 Therī G p 210, turīyā or kōṇiya is explained by "kuñca-kāra-kukkuṭi," 'a cackling hen?'

## EMENDATIONS

### I

"Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam allyiṣṣanti sankāpayiṣṣanti" (Mahāvagga III 1 1)

'Shall the ascetics who belong Tīthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in' (Vinaya Texts I p 298)

The translators propose to read sankappayissanti In verse we do find such forms as sankāpeti for sankappeti, but not in prose. At first one feels inclined to read sankāmayiṣṣanti, 'to take possession of', but the Sinhalese copy of the Com reads sankhāpayiṣṣanti which may be a causative of kshī, 'to dwell,' and signify 'to settle down quietly,' 'live at ease'

The various readings are sankāyiṣṣanti, sankhāpayiṣṣanti

## II.

“Gāmaṇigamā ākinnā accāsanne tahiṃ tahiṃ  
nalaveluvanam iva brahā kukkutasampatī (v 1-patā)  
avīci maññe va p h u t t h ā manussehi bhavissale”  
(Anāgata Vamsa vv 38, 39)

The Commentary on v 39 is as follows —

“Āvīci maññe va p u t a (sic) . . manussehi r a n -  
t a r a p u t a (!) pūṭa bhavissanti”

In the text v 39 for p h u t t h ā read p h u ṭ ā, and in the  
Com read—

“Āvīci maññe va p h u ṭ ā . .  
manussehi - r - a n t a r a p h u ṭ ā pūṭā,” &c

There is a somewhat similar passage in prose in Angu-  
tara III 5 6 “Sutam me ayam loko avīci maññe  
phuto ahosi manussehi kukkutasampātīkā gāmaṇigama-  
i jādhamyo ti”

## III

“Atha kho Vepacitti ātaliyo upāhanā  
aohitvā . . assamam pavisitvā” (Samyutta XI 1 9,

For ātaliyo we have the various readings ātaliḥko,  
ātaliyo These together with the reading in the text are  
all wrong Ātaliyo is an adjective and ought to agree  
with upāhanā, but it does not. We ought I think read  
ekatalika-upāhanā, a compound that is well known  
from the Jātaka-book —

“Tasmā so pi rājā solavassapadesikam puttam pakkosivā  
ekatalika-upāhanā ca pannacchattañ ca . .  
datvā” (Jāt II. p. 277)

The various readings (Burmese) are eka-patani-  
kam, ekapatalikam

“Mayham maggam gacchantassa ekatalika-upā-  
hanā c’eva pannacchattañ ca laddhum vattatī” (Jāt. III.  
p 79)

The various readings are ekam pakalīkam  
ekapavālikā (see also Jāt. III. p. 81, where we find  
the various reading, eka-patalikā).

Ekaṭalika-upāhanā might mean 'single-soled sandals' The reading ekapaṭalika = 'single-lined' ? Compare "anujānāmi bhikkhave ekapaṭāsikam upāhanam" (Mhv V 1 30)

Buddhaghosa explains ekapaṭāsikam by ekapaṭalam (See Vinaya Texts II p 13)

## IV

"Kūtāgāe cāyitvā tvam nīvāte sparṇitāgate āsīno vrikshamūleṣu kacceṇ na paṇṭapyase" (Divyāvadāna p 559, 1 12)

Sparṇitāgate, as it stands in the passage quoted above, is hopelessly unintelligible, and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense

Being in mind, as pointed out in the *Academy*, March 27, 1886, p 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading

Nīvāte is plain enough, and corresponds to Pāli nivate (= Sanskrit nivāte) Childers does not register nivāta in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word. "Gāraṇa ca nivāto ca" (Sutta Nipāta II 4 8)

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)'

"Channā me kūṭikā sukhā nīvātā"

(Thera Gāthā, st 1, see also 51-54).

"Sa hi parisā nīvāte padīpasikhā viya ca niccalā va nisinnā ahoṣi" (Sum p 42)

"Nīvāte ti pabbatapāde" (Jāt IV p 92)

Cf nivātaja (Ibid p 156), nivātaka (Jāt I p. 289)

Sparṇitāgate appears to correspond to Pāli plus-

siṭtaggaḷe This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured' It occurs in Theia Gāthā (st 385)

“Mā sitena pareto vihaññittho , pavisa tvaṃ vihāraṃ  
phus[s]iṭtaggaḷaṃ”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Anguttara Nikāya

“Kūtāgāṇaṃ . nivātāṇi phussitāggaḷaṇi”  
(III 1, p. 101)

“Kūtāgāṇaṃ . nivātaṃ phussitāggaḷaṃ”  
(III 34, p. 137)

(See Childers's note on a passage in the Mahāvamsa, 124, s v PHASSITO)

With these passages before us we cannot go far wrong in restoring the text by reading spaṇṇitāggaḷe for spaṇṇitāgate

v

“Anujānāmi aṇṇaṃ kālāṇṇaṃ . kapallaṇti” (Mahāvagga VI 11)

The translators of the Vinaya Texts vol II p. 50, do not translate kapalla but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium Kapalla might stand for kapāla but I venture to think we ought to read kajjāla, a well-known term for 'lamp-black'

## MISCELLANEOUS

### I VULTURE OR PIGEON

In the Hitopadeśa and Pañca Tantra keenness of sight is ascribed to a pigeon, in the Jātakas to a vulture The Pāli may, perhaps, be the original

“Yo 'dhiṇṇā yojanaṇṇatā paṇṇatīhīṇiṣṣaṃ khagah  
Sa eva prāptakālas tu paṇṇabandhaṃ na paṇṇati”

(Hitopadeśa I 57).

This verse is found in Pañca Tantra, 11 18 .

“Ardhārdhād yojanaçatād āmisham vaikshatī khagah  
So 'pī pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, 11 p 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijho yojanasatam kunapāni avekkhatī<sup>s</sup>  
Kasmā jālañ ca pāsañ ca āsajjāpī na bujhasitī ”

## II FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the hamsa to separate the milk from a mixture of milk and water.

“Hamsa hī kshīram [ādatte] tan mīçrā varjayatyapah ”  
(Çakuntala VIII 160)

In Buddhist literature this power is ascribed to the *koñca* .

“Saddhimcaram ekato vasam misso aññajanena vedagū  
vidvā pajahātī pāpakam koñca o khīnapako va ninnagan  
tī ” (Udāna VIII 8)

In Sumangala, p 305, Buddhaghosa compares an ariyasā-  
vaka to a koñca, because if a mixture of spirit and water  
were put to his lips the water only would enter it !

“Bhavantare pī hī ariyasāvako jīvita-hetu pī n' eva  
pānam hantī, na suīam pivatī Sace pī 'ssa surañ ca  
khīrañ ca missetvā mukhe pakkhipantī, khīram eva pavīsati  
na surā Yathākīṃ ? Yathā koñcasakunānam khīra-missa-  
udake khīam eva pavīsati na udakam ”

## III THE TORTOISE SALUTATION

“Bodhisatto nadiyā thitako va mātaram vanditvā  
hattakacchapakam katvā . . . ammā  
tī āha ” (Jat III p 505)

What is *hattakacchapaka* ?

It seems to be equivalent to “*kacchapa-hattaka*”  
'a kind of obeisance from *kacchapa*, 'a tortoise,' and  
*hatta*, 'hand.'

In Çakuntala 6. 135 (p 229 ed Williams, 1876) we have the expression, "Kapotahastakam kṛtvā" "a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, 'a pigeon,' and hasta, 'a hand' "

In Sumangala, p 291, we read of a crocodile prostration, evidently marking great respect. "Rājā sumsumārā-patitena theṇam vadanto 'naḥam ayyassa arahattam vandāmi' pana thatvā rakkhita-sīlam eva vandāmīti' āha "

## SPELLICANS \*

IN the Dīgha Nikāya we find a list of games to which certain Samanas and Brahmans are said to be addicted. The phrase is put into the mouth of the Buddha, and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the Silas), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called *Santīkama*, and *Therīgāthā* explains it

“Little pieces [or men of the kind used in games] or bits of clootery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Suṇḍarā Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

*Santīkama* may be rendered ‘Neighbourhoods,’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn, and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS

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